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CHARGE

DELIVERED IN THE

CATHEDRAL OF CHRIST-CHURCH,

FREDERICTON,

TO THE CLERGY OF THE DIOCESE,

ASSEMBLED

AT THE

SECOND TRIENNIAL VISITATION

OF

JOHN, BISHOP OF FREDERICTON.

SAINT JOHN, N. B.

PRINTED BY W. L. AVERY, PRINCE WILLIAM STREET.

1850.

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DIOCESE OF FREDERICTON,

FROM THEIR AFFECTIONATE BROTHER,

THE AUTHOR.

REVEREND AND DEAR BRETHREN—

THE three years which have nearly elapsed since we last met together, form a considerable part of our fleeting lives; a still larger portion of our ministry in the Church of God; and, as may fairly be presumed, deduct a greater sum from my brief sojourning among you as your Bishop. These reflections, which add something of sadness to all human fellowship, will, I trust, banish from our view all feelings of difference and distrust, and will place before us more distinctly the time, when we must bid farewell to the dreams and the contests of Time, and when the measure of our hopes and fears will be the great future of the Eternal world. For myself, I hail this periodical meeting as a season of Christian communion, and mutual counsel with my fellow-labourers; and I desire that the advice which I now tender may be considered as coming from one, who throws himself on your kindness and indulgence, and who, in the imperfect discharge of a very difficult and perilous office, will, under God, be best sustained by your united co-operation.

The elder Clergy, especially, will regret the absence of two of our number; both somewhat unexpectedly taken from us: both honest and zealous labourers: who have gone to their rest not unknown nor unlamented; and their work is with their God. Since I wrote these words, another of our little band has fallen: a brother truly beloved by his Parishioners, and by us. Surely this sad stroke, coming on us so unexpectedly, and at this particular time, should deepen all our better feelings, should draw us nearer to God and to each other, for we “know not when the Master of the House cometh, at midnight, or in the cock-crowing, or in the morning.” Our journey is short, our time of probation is brief, our reckoning is heavy, our Master is near. Many of you have also heard with sincere grief of the continued illness of the father of the three Dioceses of Nova Scotia, Newfoundland, and Fredericton. And I am sure it will be a gratification to his kind heart to know, that among those whom he has ordained, there is not one who does not sympathize with him in his affliction, not one, I trust, who does not send up to the Throne of the Heavenly Grace petitions in his behalf.

Amidst these reasons for seriousness and sadness, we have surely abundant cause for thankfulness. We meet not as the confessors and

clergy of earlier times, emerging from the gloomy catacomb, with our numbers thinned by persecutions, each one expecting his own turn of anguish to come next: we meet not even as our brethren in Canada, to mourn over the victims of the pestilence: our persons have been free, our hearths the destroyer has passed, we at least are spared to assemble here in health and peace, to accept the renewed hospitality of our lay-brethren, and to rejoice that our numbers are augmented.

As a motive for thankfulness, therefore, and not as a reason for boasting, I mention to you what has been done by our joint co-operation since I became your Bishop.

The young persons who have renewed their communion with the Church during that period are 2214: the Deacons ordained, 20: the Priests, 19. New Churches consecrated, 19; of which the seats in fourteen are entirely free, and many free in the other Churches: Burial Grounds consecrated, 9; and our Cathedral Church, towards which many of you have kindly contributed, is, as you see, going on to completion, the work standing firmly and well. The total number of new Clergy admitted into the Diocese is 23; of new Missions, 13; in founding which I have been most materially aided by the Church Society, whose income has, during that period, been more than doubled. The total number of consecrated Churches is 79; of licensed Clergy 49, besides two retired Missionaries; and of the Stations which they regularly or occasionally serve exceeding 120. The number of Communicants furnished me by the return of the Deans Rural is 2966; Baptisms for one year, of 1310; Marriages, 316; Burials, 452: and on looking over the Map of the Province, I think it will be found, that the Church of England has either a consecrated building or a station at almost every place of importance in the Province, where there are any members of our Communion to be found. I have also to present to the Clergy, for the use of the Diocese, a Cathedral Library of about 700 volumes, the liberal benefaction, in part of the University of Oxford; in part, of Mrs. HUYSHÉ, of Exeter, of J. D. COLERIDGE, Esqr., Rev. J. LIGHT, and others. I have reason to believe that other presents will be made, and we ourselves, by a very small subscription, which will not inconvenience the poorest, may add to the stock.

It is also a gratifying fact that, in a time of acknowledged pressure, our Church Society has had above £1,000 placed at its disposal this year, which exceeds the income of any former year, and is a proof that, on the whole, confidence is felt in the disposal of the funds, and in the general management of the Society. But, liberally as you

contribute to its support out of your scanty means, impossible as it would be, without your ready zeal, to collect such funds at all, I am confident that there is not one present who does not see the wisdom and feel the advantage of that Rule of its original Constitution, which provides, in the annual distribution of its funds, that two thirds of the distributors shall be lay-members, or who would wish that the Rule should be altered.*

But if the year has come with blessings on its wings, there are also some causes for anxiety and fear. If we are exempted from many privations and dangers to which our predecessors were exposed, if we have full liberty to preach and expound the Scriptures, and set forth the doctrines of our Church, if the laity cheerfully co-operate with us in works of love : we must also observe, that the liberty granted to all has degenerated into a kind of general license, that there is in the minds of a considerable number, and of that number some not unintelligent, nor uneducated, a fixed aversion to definite standards of faith and practice, the effects of which are felt in the loosening of the bonds of society, in the diminution of respect and attachment to parents, in the ease with which men slide from one communion to another, in the determined opposition to discipline and correction (though repeatedly enjoined by Scripture), in places of public education, in a morbid sympathy with criminals, if not with crime, in a fatal habit of measuring weighty and solemn duties by pecuniary interest, in a remarkable want of honesty in bargains, and in the fulfilment of promises, and in a heady opposition to every thing which does not bear the stamp of present expediency.

These evils are not peculiar to our own times : but that they are now peculiarly rife, no thoughtful christian will deny. Our business, as good soldiers of the Cross, is to withstand them, successfully or not, for duty, not success, is our part ; not to aim to raise ourselves on the shoulders of license to places of profit or authority.

But I shall not dwell longer upon these general topics, but proceed to offer such advice as I hope may prove not unserviceable to you, especially to my younger brethren. The work which Churchmen, whether they be clerks or lay-brethren, have before them, is either

* There was granted this year—

For Missionary purposes,	£710	0	0
For New Churches,	175	0	0
For Widows and Orphans Fund,	100	0	0
For Books,	100	0	0
For Parsonage House,	20	2	6

Total,	£1105	2	6
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the promotion of the spiritual growth of the living members of the Church, which is its *Internal Work* : or the building up of its fabric, that is, the fabric of its material walls, or the fabric of its economy, by a provision for its Ministers, and by the maintenance of its services. This is its *External Work*. I say, this is the work which all Churchmen have to do ; though all are not appointed to do it in the same way. We have received a peculiar call and commission to execute some parts of this work in a way that belongs not to lay-people, yet this hinders not their being called to execute other offices, which they may perform more effectually than ourselves. And in most of the Duties that I am now about to notice, unless they work with us, the work will never be well done. We are not the Church : we cannot stand, nor work alone.

Our first duty then appears to me to be UNITY : our second, SANCTITY : our third, PROGRESS.

By Unity, I do not mean uniformity only, though without some uniformity, Unity cannot exist ; neither do I intend a skeleton outline of Apostolic succession, unaccompanied by the proportions of Apostolic doctrine and practice ; nor am I thinking of distinctive dresses, open seats, painted windows, or Gregorian chants. If the world suppose that this is what we mean by Unity, they utterly mistake, or artfully pervert our meaning. Nevertheless, in their place, these things do not deserve a sneer. A distinctive dress is a decent respect which we all pay to each other, and may most properly pay to the House of God : open seats gather together more of Christ's living members, without distinctions which belong to the world : painted windows invite sacred historical recollections, or become memorials of departed worth : and simple chants enable the greatest number of the faithful to sing together the praises of their Lord.

Still these things are not Unity, singly, nor all together ; for Unity existed without them ; and it will exist where they have no place.

Our Unity consists in the oneness of our Head : in the oneness of our faith : in the oneness of our Scriptures : in the fellowship of the Sacraments, in one Church, and in a general agreement of heart and judgment on the doctrines and duties of the Christian Religion.

Infinite diversities of mind and action there must be : even schools of Theology are admissible, if we understand them to mean not opposing systems, but habits of contemplating the same truth from opposite points of view : but where perfect Unity exists, they will be blended and softened as the colours form one ray of light, as innumerable rays are blended in one landscape.

Yet surely it is important to remember, that we have not *Unity to seek*, but *Unity to preserve*. Whatever differences exist, let them not obscure the broad fact, that we are united in one Church, built professedly on one confession of faith, and that confession Scriptural, Apostolic, and Primitive : that we have been made Ministers by one ordination, and that by our own Voluntary Subscription we are bound, as far as any subscription can bind us, to one general Interpretation of Scripture, in respect to certain great propositions. We have then the Materials, if we could only acquire the Spirit of Unity.

Viewing Unity then from this single point, it will obviously occur to you that it will be promoted by our abstaining from bitter language and contentious provocations of each other, from all that needlessly wounds a brother's feelings, or character, "provoking one another" rather to a peaceful rivalry "in good works," endeavouring to discover the points of agreement, and to practise these, and if others differ, labouring to bring them over, not so much to our own mind, as to the mind of the Church, and above all, where the Church has given her judgment, following with a glad mind and will her godly admonitions, "and submitting ourselves to her godly judgment." For he who is not ready to submit himself to the Church of which he is a member, must be in danger of grieving that Holy Spirit who dwells in the whole body. His case is not that of the "hand saying to the feet, I have no need of you;" but of the hand saying to the *whole body*, "I have no need of you."

If indeed we read and reflect upon the solemn words of our Ordination Service, (and the least that we can do is to read that service, with self-examination, once a year), we must see the necessity of such a course of conduct as I have prescribed.

The distinct promise made before God and the congregation, to give our "faithful diligence always so to Minister the Doctrine and Sacraments, and the Discipline of Christ, as this Church and realm hath received the same," cannot be fulfilled by those, who set up their own way of action against the way prescribed for them. Such a procedure is as contrary to Scripture as to the Church, for, says the Apostle, "let us walk by the same rule," or canon, "let us mind the same thing." I would beg therefore earnestly to caution you against that most needless violation of Unity, the mutilation of some of the Services. If we are at liberty to alter and omit, where shall we stop? There are a few parts in our Liturgy which might possibly admit of abbreviation, but when a service like the Marriage Service, is heard so seldom, and by the same individuals sometimes only once in their

lives, it appears to me that the mutilation of it is tantamount to a positive declaration that we are wiser than the Church of God. The concluding address every one ought to be the better for hearing: the commencement contains truths which the Church deems it right to utter, because they are built on the declarations of Scripture. It is not the purer class of minds who are offended by plainness. And if we begin the work of omission in deference to the scruples of others, we may in the end omit half the doctrinal parts of our Service, or large portions of the Lessons appointed to be read. I must therefore enjoin you, as a matter of canonical Duty, to read this Service and the other Services entire. I also trust that you will urge on your Parishioners when they come to be married, to ask God's blessing on "the holy estate of Matrimony" in God's House, and that you will, in the Towns especially, endeavour to uphold the rule.

I deem it my duty to give a precise and positive injunction on another point. There is, I understand, a custom in some Parishes, of which I was not, until lately, aware, of offering up extemporaneous prayers over the dead, in private houses, instead of bringing the corpse to Church, so that, in fact, the Clergyman substitutes his own prayers for the prayers of the Church. I am not desirous to speak too strongly of any custom which has existed for some time: but I must, in duty to the Church and to the laity forbid this custom, as not only inconsistent with the use of our formularies, but contrary to them. Of what benefit is a prescribed and common form, if our own prayers, however well prepared, are to take their place? We might as well offer up an extempore prayer at our Sunday School, in place of the ordinary service for the day, and of all parts of our Prayer Book, the Burial Service is the last which can with propriety or advantage to the survivors be omitted. Many persons attend funerals who do not belong to our Communion, and it is not improbable that some benefit might be produced in their minds by our affecting and instructive prayers. I must also express my disapprobation of the practice of reading the funeral service at the grave in a gown. Even when the grave-yard is at a distance from the Church, there is no great difficulty in the Sexton or attendant carrying the surplice. It is the appointed vestment for offering up our public prayers, and I consider it both disrespectful to the memory of the dead, and to the plain injunctions of the Liturgy to do otherwise. We might with as much propriety read the Sunday prayers and lessons in the preaching gown. I hope your good sense and good feeling will resort to what is the universal practice of our Church at home, and could not in reason offend any one, whose scruples deserve consideration.

I have not deemed it necessary to make any general order in reference to the weekly Offertory, which in some Churches has been customarily collected. But I think it will be admitted, that we should all make our public and extraordinary collections, whenever they are made, in the same manner. It is a source of needless confusion, and needless remark on the part of the laity, when they find the custom of collecting different in divers Churches.* And as no believer in the truth of Scripture ought to be offended by hearing the words of Divine truth read in his ears, there can be no reasonable objection to our reading the "Sentences," whilst the Churchwardens, or other fit persons, collect the Alms of the people. The custom is seemly, rational, Scriptural, and surely more edifying, than listening to some secular melody played by an Organist.

I trust that the meetings of the several Deaneries have been (for the most part) pleasant and profitable. Whatever brings the Clergy together, enables them to know each other, to communicate their thoughts, wishes, and plans freely, and to interchange kindly offices, must do good: and it must be their own fault if such meetings are not found useful, and I earnestly request you not to absent yourselves from them. There are no moments of my life to which I look back with more unfeigned pleasure, than those which I was thus permitted to spend in the society of some of my much-loved brethren, many of them, alas! "early called to Rest," in my Native land. But I should strongly advise you not often to introduce controverted subjects of doctrine into these little resting-places of friendship. Surely Life is short enough, and sad enough, without being embittered by never-ending strife. Spiritual improvement, not party contests, should be the object of all our assemblies.

It will afford you pleasure to hear, that the Bishop of Toronto and the Bishop of Newfoundland have divided their Dioceses into Deaneries, so that we do not stand alone. Let me return my sincere thanks for the zeal with which the Deans Rural have discharged their gratuitous offices, and tender these words of Scriptural advice in reference to the future. "Be not high-minded, but fear;" "Forsake not the assembling of yourselves together;" and, "See that ye fall not out by the way."

To return to the great subject of Unity. I know not how it is possible to look back to the foundation of the Church, or to that awful hour (recorded in the 17th chapter of St. John) when our Divine

* The same observation applies to the manner of administering the Holy Communion.

Master looked upon it as so founded, formed, collected, and perfected, gathering to itself all that is fitted by his grace on Earth for God's Eternal Praise, without looking beyond ourselves: without remembering that no distinctions of climate, caste, or race, formed part of His heavenly contemplation: that He gathers in the wide embrace of His Love all people and all tongues, sinners and saints, the penitent and the fallen, the loving John, the erring Peter, the weeping Magdalene, the doubtful Thomas, the forgetful Philip: that even the crucifiers of their King, even the fallen Ephesus, the defiled Sardis, the cold Laodicea, were cared for, and beloved by Him: and that He, whose "gifts and calling are without repentance," can never coldly forget nor cruelly pass by the places where His love was first published by Angels to mankind, the cave of His nativity, the valley of His agony, the "little hill" which He ascended to die for us men and for our salvation, the spots to which His angel led St. Paul, or where St. Peter blotted out the memory of his former grief by another crucifixion. And if we see our brother "fallen among thieves, stripped" of his "glorious raiment, wounded, and half dead," we should not, with cold averted eye, pass him by without sympathy, or heap curses upon his head, but should extend to him at least a brother's heart, a brother's prayers.

If a much deeper and holier spirit than any which exists at large in our own Church be wanted to heal our own wounds, and bring back Unity, how certain must it be, that the unity of the parts of Christendom can never be effected without the unity of the whole: and that though, unhappily this union seems as far off as ever, Union is the thing we want, the want of which we lament with all our hearts, and whilst "we dare not sacrifice truth to peace, nor separate ourselves from the Gospel in order to be conformed to the Church," Roman, or Oriental, we endeavour to "conform ourselves in all things both in credendis et agendis, to whatsoever is uniform in the belief or practice of the Universal Church: and hold an actual communion with all the divided parts of the Christian world," in all things lawful, "and in votis, according to our desires, in all things."*

With such sentiments, I hold it impossible to attempt to overlook the existence, or to be content with ceaseless vituperation of the Roman and Oriental Churches. Both originally descended from the "root of Jesse;" both have their witness in the Scriptures: both have made us their debtors by "imparting spiritual gifts:" both profess to

* Bramhall. Answer to Militiere.

worship one God in Trinity, and Trinity in Unity : both acknowledge one Redeemer, one Spirit, and one Baptism : both unite in the three Ancient Creeds, except in one Article, and that capable of a milder interpretation : both own the weight of the moral duties of the Gospel, and look forward to the coming of the Lord to judge the quick and dead : both have the witness of the Spirit “ working with them,” by the possession of great Saints, and illustrious Luminaries. We know indeed full well the injustice, and the narrowness of the Tridentine decrees : we know how that famous synod (for council it can hardly be called) was gathered together, awed, and silenced : nevertheless I maintain, that not to extend to the great body of the Christian world our sympathy, our wishes, and our prayers, to repeat for everlasting ages the same hard and bitter words, to mistake the thunder of the English guns for the rights of Bishops, and to trample on the rights of Ancient and Apostolic Churches, by reason of our might, and our knowledge, and our wealth, is as unwarrantable as were the canons of the Council of Trent. But that we, even the purest of us, should set ourselves up as pattern-Christians to the whole world, and deny the graces which others really possess, is such an instance of unholy pride, as I pray God, may not be visited upon us in judgment. What are we, as an English Church and Nation, that we should “ boast ourselves against all other branches ?” We who founded an Empire in India, and whilst we heaped up treasure for ourselves, forgot for a long time, that there was such a thing as Christianity ! We, who resisted to the uttermost the affecting supplications of the Americans for Spiritual help, and then, by the righteous judgment of God, lost that mighty Empire by our obstinacy and folly ! We, who (to be consistent in our inconsistency) weaken, continually weaken, as much as in us lies, in all our Colonies, the hands of Protestant Prelates, while we loudly exult in the superior lustre of the Protestant Religion ! Our duty is humility, not boasting : to read the awful sentences in the Book of Revelation, and to tremble : to read the gracious assurances of Christ’s love, and not to despair.

Let us then, my brethren, be intercessors for Christ’s Church in all her branches throughout the world : even for those who deny our Priesthood, reject our Sacraments, and excommunicate us for adhering to such terms of Communion as IGNATIUS, IRENÆUS, and CYPRIAN would have embraced. And, blessed be God, this is not the case with the Oriental Church. The prejudices which exist against us in that quarter, arise chiefly from not knowing what we are. Our translations of the Scriptures, and of the Prayer-book, will tend to

remove this veil, and will bring us into friendly communion with each other. Nor ought we to forget that pure and venerable branch of the Episcopal Church in Scotland, to whose reverence for primitive Antiquity, the Sister Church in America owes an important part of her Communion Office, and one link of her Apostolic descent. And with what unfeigned joy, my Brethren, may we hail the rapid progress, the undoubted orthodoxy, the learning, and the zeal of the Protestant Episcopal Church in the United States. Here, no narrow questions of State policy, or State government divide us. We on this side the border, and our friends and brethren on that side, are one "in the Eternal Kingdom and patience of Jesus Christ;" and they esteem us one with themselves. Dear as England is or ought to be to us all, it is not dearer to our hearts than to the hearts of American Churchmen. They burn when they behold its ancient Institutions, they enter with a filial joy its noble Cathedrals, they prize and imitate its goodly Churches, they reprint and eagerly read its standard literature, and the names which have descended with high renown as the doctors and confessors of our Church, are no where more duly appreciated, no where more "familiar as household words" than in the mouths of American Churchmen.* They have themselves enriched our language with works which do equal honour to their learning and their piety, some of which are reprinting, or will be reprinted in England. All glory be to Him, who brings good out of evil: who causes the wrath of Nations to praise Him: who binds us together by bonds of love which rival interests cannot sever, which Time, we trust, will only more closely unite. Here, then, is

* Thus, Albion, have I lived with thee,
Though born so far away;
With thee I spend each holy eve,
And every festal day.
My Sunday morn is musical.
With England's steeple-tone;
And when thy Christmas hearths are bright,
A blaze is on my own.

Now pray we for our Mother
That England long may be,
The holy and the happy,
And the gloriously free!
Who blesteth her is blessed!
So peace be in her walls;
And joy in all her palaces,
Her cottages and halls.

COXE'S Christian Ballads.

"Blessed be thou of the Lord," my brother. These are good words, and comfortable words.

another topic of continual Intercessory Prayer. "For my brethren and companions' sakes, I will wish thee Prosperity."

Nor ought we, I think, to forget the existence, or refuse to acknowledge the claims upon our charity of those large bodies of Christians, who have peopled this great Continent, without Episcopal Government. Much as we deplore not only the absence of this element of truth, but what is perhaps of more importance, the absence of any fixed, definite standard of Interpretation: much as we deplore the tendency in all these bodies to fall into grave doctrinal error, and the unquestionable fact, that thousands who once clung to their Divine Redeemer's Name as a "strong Tower," now lean upon the puny arm of their own unaided Reason, we ought never to forget that they are Christians. We ought to bear in mind that thousands and tens of thousands were born what they are, and continue to be what their early education made them: and that however men may be mistaken in their Nonconformity, they cannot be mistaken in their Piety. We must sorrowfully admit, that the lukewarmness, nay, the open irreligion of some of our own members, contribute to their alienation from our Communion: and what is a very practical matter, that in these vast wildernesses, where it is not easy, nor even possible, always to seek men out, and supply their spiritual wants as fast as they immigrate, a loose, unfixed, fluctuating faith, an unsettled, unestablished teacher, is more agreeable to the peculiar habits of the rough and ready population. But whatever they are, they constitute the vast majority of these Northern Climes; and if any of them should be found, fired by intemperate zeal, idly to spend their time in denouncing and calumniating us, let not the "sea of such men's gall and bitterness" drown our love; let us extort their respect by our silence, if we cannot command their attention by our arguments. To associate with them in works which involve a course of religious action is I think very seldom possible: because it is invariably found, that those who have no definite standard of faith, insist, as the foundation of religious communion, upon a renunciation, or what implies a renunciation, of fixed and distinctive principles. The connexion therefore issues in unsettling the minds of waverers on our side, with a positive advantage to our opponents. Indeed, where sacred truth, and not mere human opinion is concerned, it is never found, I firmly believe, that Charity is promoted by compromise or concession. Compromise either leaves both parties where it found them, or worse than it found them, or leaves it doubtful where Truth lies; and one concession of Truth only makes way for another, as long as there be any thing to be conceded.

It is easy to see why Statesmen adopt the principle of concession, because they are generally swayed by the will of the majority: but no man who fears God, and believes that His revealed will is to be obeyed, can allow himself to be governed by such considerations in questions relating to Religion. But if concession be sinful, secession is worse. It implies an abandonment of our trust, for which, I feel assured you will agree with me, that no valid reason can be given. Neither Rome, nor Geneva, nor our own Church, have abandoned aught of their tenets, nor substantially changed since the days of RIDLEY, of HOOKER, and of TAYLOR. And I do fully believe, that there is not one of you now present, who does not earnestly desire to be preserved from so heinous a sin as apostacy on one side or on the other.*

I have said thus much on the all-important subject of Unity. Yet lest any should suppose, as we are slanderously reported and as some affirm that we say, that I inculcate dry and barren speculations, jejune and empty forms, which have no reference to the heart, I proceed to offer a few remarks on SANCTITY, as another indispensable element in building up the Church, and in promoting the growth of its Living Members.

The differentia, if I may so speak of *Sanctity* is *Separation*. All baptized Christians are called to be separate: separate from the world in its Heathenism, and in its wickedness, placed in a new relation to God, to Eternity, and to each other, and invested, by their Heavenly membership, with the attributes of Kings and Priests unto God. But as the separation of the whole body of Israel admitted of an inner line of separation in the tribe of Levi, and that again of an interior line of Priesthood, so out of the Lord's heritage, the Apostles chose some to be Clerks, and separated them to special offices, over and above those of ordinary Christians.

And our vocation is this: to publish with Authority and defend Christ's Gospel amongst Mankind; to recommend it by our lives; to

* I use this word advisedly, for unless our formularies are altered by the forcible oppression of the State, it seems to me that our duty to God and man requires us to remain at our post. No word of our Prayer-book is as yet altered: no Clergyman is denied liberty of teaching truth in all its fulness. Why then good and earnest men should abandon our Church for one in which, manifestly, many truths are obscured, and some practically denied, and which requires of us, as the first act of communion, the denial of our own Baptism and Ordination, I cannot conceive. If it be sinful to remain in a Church, in which, by the denial of the reality of God's gifts on the part of others, we are supposed to be implicated in that denial, *our own freedom remaining unaltered*, how much more sinful must it be, to leave our Church for another, which requires us to deny the reality of that very grace, which, by our own hypothesis, we believe ourselves to possess. Such principles, consistently followed to their consequences, must lead to the destruction of every branch of the Church on earth. We could not have worshipped with Samuel and the Prophets, nor with our Saviour in the Jewish Temple.

gather in to His fold all that are to be won; and to prepare His members by teaching them their duties, by the right exercise of discipline, by imparting to them the Sacramental gifts which Christ has imparted to us, and by presenting their Prayers and Praises with our own at the footstool of his Mercy-seat on Earth, for the possession of that glorious Kingdom, which, of His Infinite Mercy, He has "prepared for them, before the foundation of the World."

Will you indulge me so far as to give me your attention, whilst I dwell on some of these weighty matters, with especial reference to the peculiarities of our own Times.

I will not insult your understandings or your hearts, my Brethren, by a lecture on morality. From the gross and grovelling vices which deform our nature, you, who listen to me, are I trust, set free. But there lies between open immorality, and holiness, a large debateable land of self-indulgence and sloth, in which thousands dream away their lives, and which is fatal to the Sanctity of the clerical character. Let me not be thought to dwell on things too small. Nothing is little, when measured by Heaven and Hell: no duty is mean, when it is paid to the Most High.

1. A Clergyman should be a man of known moderation in his appetites. If Timothy was not only permitted, but exhorted not wholly to abstain from wine, it was only "a *little* wine," and that little required by Nature, and used to remedy, or to prevent disease. But of the hilarious banquet, and the repeated glass, the Apostle is silent. But excess of eating, or delicate eating, is a part of the same evil with "excess of wine." A Clergyman cannot be too careful to avoid even the imputation of greediness. He who is seen eagerly to partake of dainty food, may talk of Heaven as he pleases, but people will not forget that his desires, on one point at least, have a lower aim. Here, possibly, I may be expected to utter my sentiments on the propriety of wholly abstaining from the use of stimulating liquors. That it is lawful and right so to abstain, from a sense of religious duty, or with a view to avoid temptation, I shall not discuss, because it cannot, I think, be reasonably doubted. Whether it be desirable to form societies for this purpose, or to join those which are already formed, admits, in my judgment, of very grave question. The supposition, that it is only a fear of self-denial which prevents the Clergy in a body from joining these societies, may be met by silence. Those who impute motives are not always the purest of mankind. But the doubt, in my mind, lies here. Are these societies the *legitimate* modes by which we, as Clergy of the Church, can arrest the evil of drunkenness?

Are they the most *safe* and *effectual* modes? And are they free from the introduction of false principles, which are as pernicious as drunkenness itself? I have never been able to return an affirmative answer to these questions. To the first, I must reply, that the Church is to me the Divinely-constituted Temperance Society; her baptismal vow is the sacred, binding pledge: her ordinances, blessed by the Spirit of God, are the appointed means of preserving Temperance, or where Abstinence is necessary, Abstinence. If this pledge will not hold, I shall only weaken it by substituting another. To the second, I reply, that the mode recommended does not appear to me always safe, or on the widest range, effectual. Either it is universally binding, or it is not: if not, each man is left to do what he likes; if it be binding, I am persuaded that few weak constitutions, in severe or damp climates, would survive the trial. And in the neighbouring States, where the pledge is sometimes made almost compulsory, it is notorious, that drinking secretly goes on, which adds hypocrisy to the old iniquity. I rejoice over every soul rescued from sin, by any means, regular, or irregular: but this is a question of union for a religious purpose in a corporation, and before I join it, I must be satisfied not only that single souls are benefited, which I believe, and at which I heartily rejoice, but that it will work well on a consideration of the general infirmities and necessities of mankind; and on the survey of the religious influences likely to be brought to bear upon the whole matter. To the third question, therefore, I reply, that the working of such societies does not seem to be free from false principles which I eschew. It may be said, that the processions of men, somewhat boastfully proclaiming their liberation from one kind of sin, are accidents, not essential parts of the system. It may be so. But there has always been a tendency in these practices, to rest the duty of abstinence from certain things on the ground that they are not God's creatures, which seems to me to be Manichæism revived: and to lay so much stress on abstaining from much drinking, is to forget that there is sin in over-eating, and other sensual practices. I doubt the emancipation of men of this character from the lusts of the flesh: or whether they have not bartered one sin for another, or are bettered by the exchange. These are my reasons; sufficient to my own mind, possibly insufficient to some who hear me. Let each of us act according to our sense of duty.* My

* To guard myself against misapprehension, I observe, that these remarks are not meant as an attack upon any man, or body of men, here, or elsewhere. They are made strictly in self-defence, against imputations which are very commonly thrown out. If any man differ from me, let him differ in the same spirit in which I desire to speak, and there will be no breach of charity by either of us.

own conviction is, that if the Clergy, and the Laity of our Church, would observe the fasts of the Church, which are not many, and which at regular periods, call for some kind of abstinence, left to each man's conscience as to the amount, and if they would practise and inculcate strict temperance and moderation in their ordinary meals and feasts, it would be better than all the Abstinence Societies in the world. Better, because fasting is enjoined, proposed, and even supposed in the Bible : is recommended to us by the Highest example, is distinctly mentioned in the Prayer-book, and has been practised by all men who have ever been eminent for Holiness, in the Old Testament or in the New, among Churchmen, and even among dissenters. I exhort the Clergy therefore, in reason and moderation, to fast : and to teach others to do so likewise ; and above all, to put a bridle on the appetites of their children, and not to accept invitations to public feasts, on days set apart for fasting, and for prayer, by wiser men and of higher authority than themselves.

2. A Clergyman should be a man of moderation in his personal expenses. This caution you may perhaps suppose, from the scanty means placed at your disposal, to be needless. It is, however, given from the knowledge, that those who have the smallest means are not always the most prudent. And as you are surrounded by persons who are obliged to make the most of every thing, prudence and economy will do much to make small means go a great way. There are those among the laity, though I fear they are few, who with very limited incomes, enjoy food, raiment, and comfort, and yet " give liberally of their little," and keep out of debt. No Clergyman with a large family can live on the income ordinarily allowed, without feeling himself pinched and straitened ; but it is remarkable that the only unhappy example of a Clergyman arrested for debt, has occurred in the case of a young unmarried man, with a sufficient professional income, and with some private resources ; a case happily no longer existing among us.

3. A Clergyman should be a man of diligence and punctuality in his appointments. The only way to make the people punctual, is to be punctual ourselves : and though in country places many things combine to prevent it, as want of a standard of time, snow storms and bad roads, yet on ordinary occasions, punctuality is a part of the decent and reverent performance of Divine Worship. A Minister who is always late, is like a Church clock which always strikes the wrong hour.

4. A Clergyman should abstain from secular employment, except

in matters of charity or necessity. In the management of a glebe, it may be called a matter of necessity: but it is dangerous to sink the Clergyman in the farmer: still more dangerous to fall into habits of barter and sale. Of course the produce of our glebes must either be used, exchanged, or sold. But as nothing sooner steals upon us than a habit of trafficking and money changing, it is prudent, where we can, to avoid it. Nothing is more injurious to the character or reputation of a Clergyman than worldliness: nothing more likely to promote it than constant buying, selling, and bartering. We see what cautions our Lord gave even to His Apostles, about being "overcharged with the cares of this life," and how Saint Paul dwells on the like in his first Epistle to Timothy.

5. A Clergyman should be a Peace-Maker. He who publishes Peace must not be fond of litigation, nor mix himself up with the feuds of families, but keep aloof, if he cannot compose them. We are to "speak truth," and to "make Peace;" a very hard and perilous task, when we are surrounded by those who will have no Peace but at the sacrifice of Truth. Let us at all events "have salt in ourselves, and have Peace one with another."

6. A Clergyman must be a constant and persevering Visitor of his flock. His duty is not only to "teach them publicly, but from house to house:" and no Clergyman who neglects to visit his people, can expect to be beloved, or indeed respected by them. In very large towns the duty is indeed more difficult to be discharged: but the difficulty of performing the task aright, will not remove the responsibility from those who undertake it. Parishes containing more souls than the Clergyman can visit, should either have more labourers, or be divided, for if the people be not visited, many of them will, it is to be feared, leave us for those who will visit them. I strongly disapprove of the practice of not going to see sick persons until we are sent for, although it is clearly the duty of the relatives of the sick person to inform us, and in many cases, we may not otherwise know that they are ill. To heal sickness was the daily work of our blessed Master, and should be our delight.

Let us consider then how little benefit the best and most stirring Sermons carry to the hearts of the multitude, how drowsy men are, immersed in business, swallowed up with cares and troubles of this life, surfeited with politics and love of mammon. Consider too how much must be left unsaid in Sermons: how ignorant we must be of many peculiar difficulties that belong to each separate soul, how impossible it is to remove them without constant visiting, how kindly a

visit is always taken. Each Clergyman should keep a register of his Parish, in which the name of every family, and especially of the communicants, is entered, their ages, and their needs. Happy are those who have a flock so small, that they can comfortably and thoroughly discharge this great, this necessary duty. I confess, that, when I look back on years past, there is no part of my life to which I recur with so much joy, as the record which I still possess, of the names of my earliest pastoral care, and no subject which weighs more heavily on my mind, than the omissions of which I fear I must have been guilty, in not having with sufficient system, exactness, and self denial, discharged the same duty, in more difficult and extended spheres of action.

Providence relieves and blesses us by compensation. The country Clergy have long and fatiguing distances to travel in search of their Parishioners, but they have air and exercise, which are much more conducive to health (even with great fatigue) than the continual confinement in close and unwholesome rooms. Without constant visiting, the young can never be properly prepared for Confirmation, and I impute to some little deficiency in this respect, the scanty numbers who presented themselves to me in some places in the Province, as compared with less populous districts. In one or two Missions, the number was painfully small. The complaints which have been occasionally made to me on this subject by respectable Communicants of our Church deserve just consideration, for, after all, they amount to no more than a wish for spiritual benefit from the person appointed to bestow it. I will enlarge no longer on this point, only entreating you to bear in mind, that if Visiting be neglected, the most important part of your parochial work is left undone.

7. But above all, the Clergyman must be a Man of Prayer. Not only prayerful in his own closet, and in his family, praying for all the graces which he needs, and against all the sins which "easily beset him," never reading the Scriptures, never composing his Sermons, never visiting the sick, without humble earnest prayer, as the best preparation for his duty : interceding for his family, and his brethren, and the Church of God : but frequent in offices of prayer in the House of God. Church-prayers should be his heart's delight, Church-praises his most cheering songs ; he should meet his flock in the Sanctuary, not only when a great multitude assemble to hear his discourses, but when a few, "who fear the Lord," come "to seek the face of God : " twenty, or ten, or five, or even two or three, for the promise is made to the smallest number, not to the greatest.

It is a great defect among us, which I hope to see remedied, that so few Churches are ever open for Prayers on any day but Sunday. I know at present of only six or seven out of 78. Now where a Clergyman serves several Churches, as most of you do, there is an evident reason for his not holding such services in more than one Church; but very little reason for a total absence of prayer, especially in Towns. Suppose only the Clergyman's family, and four or five aged or infirm persons meet together, shall we despise this small company, when the Great "Master of Assemblies," prayed with twelve, and even with three? If people only once feel that we are in earnest, they will think it worth while to attend: but if they see us seldom attend ourselves, or pass the House of God while prayer is being made, we cannot wonder that they fail. Let us not be discouraged by ill names from being Men of Prayer. He who deserts the Throne of Grace for fear he should be censured by man, had better ask himself why he ever prays at all, or why he promised to be "diligent in Prayers, laying aside the study of the world and the flesh." Remember, Brethren, this is no Party Question. It concerns our account to God, our life of faith, our Preparation for Eternity.

I have now given you a few, not, I trust, useless hints on the life of the Clergy. May the Author and Finisher of our faith enable me to live as I have now taught you.

But I must not omit to say somewhat on *Doctrine*. Our duty on this head in general terms, is to Preach the Gospel, an expression limited by some to the declaration of certain doctrines taken out of the Gospel, by a few, to preaching the Gospel of Calvin, but never so limited in the Bible itself. The word is used in the New Testament nearly one hundred times; and, in almost every instance, is applied to the whole Revelation of God: whether it be doctrine, or duty. "Go ye into all the world and preach the Gospel to every creature;" of which Gospel the necessity of Faith, and of Baptism, form (as we are told in the next clause) essential parts; nor are works omitted in the definition, for our Lord adds, "Teaching them to observe all things whatsoever I have commanded you:" and the presence of Christ, and the succession of His Ministers, is another part of the same Gospel, for he says again, "Lo I am with you always, even to the end of the world." And St. Paul says expressly, that the doctrines of the general retribution at the day of judgment, of obeying rulers and magistrates, of a provision for the Clergy, of a right use of the moral law, of "speaking evil of no man," and among other duties, were all part and parcel of "his Gospel," of

“the glorious Gospel of the blessed God, committed to his trust.” If these things be so, there seems no Scriptural reason why we ourselves should limit, or encourage others to limit the phrase within narrower bounds than those which Divine wisdom has marked out : or why we should encourage those who “hold men’s persons in admiration” to talk of the “pure Gospel,” and the “full Gospel,” and thus set up one Clergyman against another. This echoing of phrases, “like children in the market place,” is unworthy a manly and thoughtful mind, and should be shunned by those who wish to adhere to the practice of our Lord and His Apostles. What we have to teach concerns the Author of Salvation, the Way of Salvation, the Means of Salvation, and the Nature of Salvation. In other words, we have to declare what God has revealed concerning His own great and Adorable Nature, as our Creator, Redeemer, and Sanctifier ; concerning our Redemption, Justification, and Regeneration in Christ, the one Mediator, God and Man, by the power of one Spirit ; concerning all the duties which we owe to God and to each other as redeemed, justified, and regenerated ; concerning the Church, the Scriptures, the Sacraments, and Prayer ; concerning the general judgment, and the life of the world to come. All this is to be taught : not in one Sermon, nor in a series of discourses, but “in proportion,” and as opportunity offers. But our teaching should embrace it all, so that in no one point any attentive hearer need be ignorant. And an explanation of the claims and worship of our own branch of the Church is certainly as much a part of the Gospel as any other.

They seem to me to have read very little of the Scripture, or to very little purpose, who imagine that what they call the “simple preaching of Christ Crucified” (*in their sense*, I mean, which excludes all but one or two doctrines from the class of legitimate subjects of address) is sufficient to turn “the disobedient to the wisdom of the just, to make ready a people prepared of the Lord.” We desire no other appeal in this matter than the Bible itself. Did John the Baptist preach Christ “Crucified,” even before his crucifixion ? Undoubtedly he did ; for he said, “Behold the Lamb of God, who taketh away the sin of the world.” Yet who that has ever read of John’s preaching before the Pharisees, before Herod, the publicans, the soldiers, the people generally, can believe that this was the only topic of his Preaching ? Did St. James preach Christ crucified after his crucifixion ? Beyond all question. Yet in his Epistle the atonement is never mentioned. Did St. Jude and St. Peter preach Christ crucified ? Surely. Yet a large portion of the second Epistle of the

one, and of the Epistle of the other, is occupied with the subject of false teachers who denied the divine or human nature of Christ, and were immoral in their conduct. Did St. Paul preach Christ crucified? Who can doubt it? Yet in St. Paul's addresses and Epistles large portions are devoted exclusively to other subjects. That the atonement made by a crucified Lord should form a prominent and essential part of our preaching, that it should be the ground work of faith, repentance and obedience, we all contend: we all, I hope, put it in practice; but what is objected to, and justly, is the narrowing of the phrase "Gospel truth," to one set of doctrines narrowly interpreted: the spiritual pride which invariably attends such narrowness: the boasting of the "simplicity" of the Gospel, and of the "foolishness of preaching," when that simpleness and folly is our own. On the other hand, exclusive preaching of the Church and the Sacraments only, without reference to their connexion with other revealed doctrines and duties, is as hurtful, as the preaching, which excludes the Church and the Sacraments.

Unhappily a considerable part of the "preaching of the Gospel," from St. Paul's days to our own, has consisted in defending it against the attacks, which, on every side, have been made against it. So that the three Ancient Creeds, and the prayers and offices of our Church, and our Protests against heresy or error, are in fact part of our "Gospel:" being propositions, fairly as we conceive deduced from the Bible itself, on which they are grounded, and so "concluded and proved" by the word of God, and as regards some of them, co-eval with primitive christianity. But I shall not enlarge on the nature of this defence further than to point out to you what part of this Gospel is now specially assailed, and how it may be defended.

1. We have our ancient enemy, Infidelity, rearing its dishonoured head amongst us, and reappearing (it is said) among the young men in the Province. With a view of meeting this evil, some of the Clergy have thought it desirable to preach Lectures on this subject. Let me not be thought disposed to discourage this pious work, if I remark, that the persons most likely to be benefited by such lectures are the believers, not the infidels. Unbelievers are commonly very irregular and inattentive hearers, and "I doubt the core lies deeper" than sermons alone are likely to reach. Young men generally lapse into infidelity either from want of parental training, or from some viciousness of life; and these errors will best be grappled with in private. Let these young men be sought out, and kindly reasoned with. Let the moral cause of their obliquity be detected, and if possible, the

miserable consequences of it made known to them. And above all, let the Church shew herself an active energising body, united and powerful for good, convinced of the reality of her Divine system and of her Divine commission: throwing open wide her gates day by day, to "the poor and the needy, the halt and the blind," "lengthening her cords," extending her privileges, increasing her opportunities of communion, building new edifices, and improving the old; and this, in my judgment, will do more to keep down Infidelity than all the sermons that ever have been, or that ever will be preached against it. There can be no doubt that the absence of parental discipline, and the refusal, or neglect of parents to teach their children the Church Catechism, is fast bringing many young persons to the conclusion, that religion in general is a matter of small importance. What their parents have not thought it worth while to teach, the young cannot be expected to believe.

2. But there is another more attractive form of Infidelity, and on that account more I think to be dreaded. I mean the denial of special doctrines of the faith, under the mask of their being obsolete, or bigoted, or intolerant, or inconsistent with the mercy and goodness of God. Ancient Infidelity came out to meet its adversary in the open field, fought, and was vanquished. Modern unbelief hides itself within our own camp. It professes a general regard for Christianity, rears aloft the broad and spacious banner of Protestantism, but vehemently opposes every doctrine which is distinctly and clearly brought out, and presented for its acceptance. More especially are those doctrines the objects of its abhorrence, which rest wholly on what is unseen, which involve self-denial in him who receives them, or which imply the "severity" as well as the "goodness of God." These the semi-sceptic perpetually denounces: declares them to be Popish or exclusive: inconsistent with the renunciation of merit, or with spiritual religion; and above all, impossible to be apprehended by reason, and subversive of that infinite mercy, which will eventually save all mankind.

To trace out this error in all its branches, would demand a longer time than I can now bestow upon it. It may suffice to point out two forms of it which are prevalent in these parts, the denial of the Eternity of future rewards and punishments, and the denial of Sacramental Grace. The former I imagine to be very common, if not to be gaining ground, and some of the treatises which promote it, are specious, and written with apparent candour. Long lists of Scriptures are produced, and examined in turn: opposing statements heard, and confuted, and the

result of the whole triumphantly proclaimed to be the overthrow of "man-made creeds," the ascendancy of reason, and the vindication of God's ways to mankind. I strongly recommend your careful study of this awful subject: *study*, not mere citation of a few well known texts: the Scripture must be solidly vindicated from the glosses put upon it, and the ancient faith maintained. But the whole system is ill-disguised Infidelity. If (as is pretended) the Scripture teaches that wicked men suffer all their punishment here, such teaching is as contrary to fact, as the doctrine we hold is affirmed to be contrary to reason. If all that our Lord has so plainly said of everlasting punishment be applied to temporal or Jewish destruction, then the promises of everlasting life rest on a very slender foundation, or rather, on no foundation whatever. And if a judgment to come, accompanied by a judicial sentence, and solemn vindication of the apparent inequalities of Divine Providence, with a distinction (which all justice requires) between good and evil, mean no more than publishing a universal salvation; then a judgment to come is an unreal thing, and the Judge is one who regards with equal favour, the just, and the unjust, the righteous, and the wicked. Paganism in its worst form seldom avowed this absolutely atheistical infidelity. If this doctrine be true, it matters not, as regards the next world, how we live or how we die, for we are sure to be saved; and the heavy afflictions which befall the best men in the present life, reduce divine retribution, and the desirableness of a virtuous course to a perfect uncertainty. And, which is still more monstrous, the man who blasphemes God every day of his life, breaks all his commandments, and dies in his hardened impiety, may, at the same moment, mockingly thank him for the certainty of his own final salvation. If this were true, what harm could there be in calling evil good, and good evil?

The denial of Sacramental grace is still more common, and in its ultimate consequences (though those consequences are not seen by many worthy persons who fall into the snare) scarcely less pernicious.

On this momentous subject, while it becomes us to speak with temper and moderation, it is no less important that we should know clearly where the bounds of truth and error lie, and that we should not be misled by fear of others from stating distinctly Catholic Truth.

By SACRAMENTAL GRACE I understand that portion of God's spiritual gifts which He has limited to two particular channels, Baptism, and the Supper of the Lord. I say, *that portion* of His gifts; because I am far from affirming, that grace is not bestowed in answer to Prayer,

and in hearing the word. Nor does it necessarily follow from the premises, that grace is never vouchsafed to persons who have never been Baptised, or who have not received the Lord's Supper. It is evident that both Cornelius and the Eunuch had grace before Baptism, though, as shewn by Bishop TAYLOR, the case of Cornelius is the exception, not the rule: and the repentance and faith which our Church requires of all adults as qualifications for receiving the grace of Baptism, are also grace, for they are the gift of God. This, therefore, removes the objection that we limit Grace to the Sacraments. Our Church, in her Catechism, Baptismal and Communion offices, and in the 27th and 28th Articles, defines the nature of Sacramental grace, informing us that the grace of Baptism is Regeneration, and that the grace of the Lord's Supper is the spiritual communication of the Body and Blood of Christ. It is the great misfortune of the Romanist Church, and of the Lutherans (if indeed, as a body, they have any definite standard remaining), that they have, in respect to one Sacrament, attempted to define the manner of this communication. The Church of England advises us to lay all such curious questions aside, to receive the mystery (a word applied to both Sacraments in our offices) faithfully, to teach it plainly, but to leave the manner unexplained. As however, the doctrine of our Church, which is founded on the Nicene Creed, and that on Scripture, is denied by many of her professed members, I should consider myself as an unfaithful witness to the truth of the Gospel, and as culpably indifferent to a trust committed to me, if I did not bear my testimony against this denial of the faith of Christ, which the Holy Ghost has recorded in the written word of God.

In what I have to deliver to you, I shall endeavour to abstain from the bitterness of a controversial spirit, to impute no motives to others; which I am unwilling to have imputed to myself, and I shall consider the question on the footing of Scripture.

1. The first question to be asked, is, what is the doctrine which our Church propounds in her Baptismal Service. In the offices of Infant and Adult Baptism, six passages of Scripture are quoted in proof of the necessity, and of the benefits of Baptism. 1. The command of our Lord that children should be brought unto Him to be blessed, and that of such children the Kingdom of God is composed, as our warrant, for considering infants capable of spiritual blessings in Baptism. 2. The conversation of our Lord with Nicodemus, in regard to the new birth by water and the Spirit, as shewing "the great necessity of this Sacrament, where it may be had." 3. The command of our

Lord, on the eve of His Ascension, connecting Faith and Baptism with Salvation. 4. St. Peter's address to the Jews, exhorting them to repent and be Baptised, promising them Remission of sins, and the gift of the Holy Ghost, and extending the promise to "their children," and to the whole Gentile world. 5. The testimony of St. Peter in 1 Epis. cap. iii. that Noah's Ark was a type of Baptism, and that "Baptism saves us." 6. The expression of St. Paul, "the washing or laver of Regeneration," and our Church adds, "in Baptism." There are also allusions to four other passages, viz. to 1 Cor. x., on the typical nature of the passage through the Red Sea: to Eph. v., "that he might sanctify and cleanse it by the washing of water:" to Rom. vi., "we are buried with Him by Baptism unto death," and to Gal. iii. "as many of you as have been baptized into Christ have put on Christ." I shall not comment on all these passages, as I consider one of them amply sufficient for the resolution of my question.

When St. Peter, under the inspiration of the Holy Ghost, was laying the foundation (as far as his ministerial acts could lay it) of the Christian Church, he used these words to the penitent Jews, who inquired the way of salvation, "Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost."* What our Church in imitation of St. Paul calls Regeneration, is here called "remission of sins, and the gift of the Holy Ghost:" a gift offered to these adult persons on condition of their penitence. Nothing is said of faith, because their repentance for having crucified Christ, implied their belief in him as the Messiah, as where our Lord says, "He that believeth and is baptized, shall be saved;" repentance is not mentioned, because no man can repent of his sins, with a view to Christian Baptism, without a readiness to accept as his Saviour Him who died to save us from sin. The nature of Regeneration having been shewn, the Apostle next points out its extent. "The promise is to you," the crucifiers of the Lord, "and to your children;" for it must be recollected that the children of all these penitents had been circumcised, and therefore they would naturally be anxious to know whether children were included in the Christian covenant, or no. Nothing is here said of limiting the word "children" to the posterity of these persons, though I do not deny that the word may include this sense also. "And to all that are afar off," the whole Gentile world, "even as many as the Lord our God shall call;" for the promise must be supposed to be co-extensive with the means of grace which are provided.

* Acts ii. 38.

From this passage I draw the following conclusions :

1. That Regeneration is not a work in which man can be said to be a worker at all, except in respect of the penitence and faith which qualifies the adult to receive it. Consequently Regeneration is not conversion. Still less is it Salvation, unless we suppose every baptized person in the days of the Apostles to have been saved, a supposition which is not warranted by Scripture.

2. Regeneration is a blessing promised to all penitent and believing Jews and their children, and by parity of reason, to all penitent and believing Gentiles and their children. For unless some limit had been placed by St. Peter in the way of the Regeneration of Infants, some hint thrown out that the gift would be vouchsafed to some, and denied to others, I see no way of escape from the conclusion, that the grace of Regeneration was bestowed on all the children of those penitent Jews who presented them for Baptism, and if on them, then on all others similarly presented. The only forcible objection to this view strikes at the root of all Baptism of Infants. It is said (though without I think fairly weighing the force of the passage just quoted), that Repentance and Faith are, in all cases, indispensable requisites to Baptism, and that, as Infants cannot perform these duties, they cannot be, by Baptism, Regenerated. Our Lord's words in St. Mark, xvi. 16, requiring faith as an accompaniment of Baptism, are usually quoted in support of the objection.

To this objection I answer thus. If (as St. Paul has shewn) it be the gracious design of God to make the atonement of Christ more than an equivalent for the original sin : if consequently, we may hope that many are saved by Christ who have never heard of His name, and who cannot have repented or believed in Him : then we may reasonably hope that Infants are saved by the merits of Christ, without faith or repentance. If then we hold that Infants may be *saved* without these qualifications, which are ordinarily necessary to salvation, a fortiori, they may be *baptized* without them. For if we suppose God to admit them to His presence in Heaven, we can never be so presumptuous as to deny them admission to His ordinances on earth. If Christ welcomed them to His arms, when Himself present in the body, we must not deny them a welcome to the Church, to which His presence is promised, as " His Body." But if Infants, without faith and repentance, be capable of admission into Heaven, if being capable of admission into Heaven they must be capable of Baptism, then they must also be capable of Regeneration in Baptism. For if they be incapable of such Regeneration, then they are incapable of admission into

Heaven, because no man without Regeneration can see the Kingdom of God ; and to that new birth faith and repentance are indispensably required, nor is there any exception positively stated in Scripture. But if the exclusion of Infants from that salvation, of which Regeneration is the beginning, and Baptism a mean, be a detestable doctrine, condemned by the general tenor of Scripture, and the voice of almost all mankind ; if the want of repentance and faith shut them not out of Paradise, because those blessed gates are barred against none but the impenitent, then we may justly conclude that the inability of Infants to repent and believe does not exclude them from the benefit of Regeneration in Baptism ; and if we exclude any Infants from the blessing, we must, by parity of reason, exclude all.

When our Church then quotes this passage of St. Peter as her warrant for the office of Baptism, it seems to me that it cannot be doubtful what she means by Regeneration in Baptism ; and that where she directs every Minister to say of every child brought to be baptized, that it is after baptism, and “ by baptism Regenerate,” that she intends the words *bona fide* to apply to every child, and not *bona fide* to some, and not to others. The limitation of the blessing has been called the “ judgment of charity :” surely a most infelicitous expression. “ Charity hopeth all things, and believeth all things.” Charity *hopes* the best of a *deceased* adult, because in no case can we absolutely anticipate the final judgment of God. Charity *believes* the best of a *baptized* adult, because the evidence of his sincerity is more open to our view : but we qualify our belief of his Regeneration with the condition, “ truly repenting, and coming unto Him by faith.” But Charity may more firmly believe of the unconscious Infant what it cannot know to be otherwise, that God has “ prevented him with the blessings of his goodness,” which is rendered the more probable, by an extensive promise of spiritual blessing to children, never yet repealed. To limit this blessing to certain elect infants, the subjects of a *prevenient* grace, of which there is no special promise in the Word of God, and deny it to other Infants, against whom no ground of separate exclusion can belong, and to call this unscriptural limitation the “ judgment of charity,” is, to say the least of it, a sad misnomer. To me it appears the judgment of unbelief.

The absolute and positive declaration of the Regeneration of every Infant in Baptism, by our formularies is, I think, a strong reason against a hypothetical Regeneration. Suppose the obvious meaning to be the true meaning. Could any other or stronger words be used ? Is it not most delusive, most dangerous, most fatal to our simplicity of

purpose, that the Church should put words into our mouths, to be used apparently in one sense, whilst she intends them to be used in another? That she should do this in all cases without caution or explanation of any kind, before persons unversed in theological disputes, and likely to mistake the literal sense for the true sense? Must not this incautious plainness lead us to be mistrustful of the Regeneration of all Infants, seeing we cannot tell to whom the words apply, or whether to any? But is this like our Reformers? Were they men of subtilty and refinement in theological questions? Were they not men of singular honesty, and even roughness of character and speech, incapable of devising a clever ingenious hypothesis, and of making "*an ecclesiastical fiction*" a ground of solemn adoration and thanksgiving to the Most High God? To me it appears absolutely incredible (apart from their private declarations), that two such men as RIDLEY and LATIMER, should have so tampered with vital doctrine, as to compile a service, agreeing in this particular with the Baptismal Service of the Church of Rome, and asserting the Regeneration of all Infants in Baptism, if they did not intend the words to be used in the literal sense. Nor is it credible that their successors, who listened to the objections of the Puritans at the Savoy conference, asserting, "We cannot in faith say, that every child that is baptized is regenerated by God's Holy Spirit, at least it is a disputable point, and we desire it may be otherwise expressed;" and who then answered "Seeing that God's Sacraments have their effects, where the receiver doth not 'ponere obicem,' which children cannot do, we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit: and the denial of it tends to Anabaptism, and the contempt of this Holy Sacrament"—I say, it is incredible, that such men, who heard that objection and returned this answer, could have admitted the hypothetical view—and among these men were PEARSON, SANDERSON, SHELDON, COSIN, HEYLIN, SPARROW, THORNDIKE, whose opinions cannot reasonably be doubted. Yet when they gave this answer, to a view propounded by BAXTER, and now adopted by others, the Prayer-book underwent its last review, and as far as the animus imponentis is concerned, we derive it from those Reviewers.

But it is said, that the Baptismal Service must be explained by the Burial Service; and that if the one is apparently absolute, but really conditional, so must be the other. There are however several reasons for not admitting this parallel. First, the *cases* are not parallel. We may venture to speak with much more confidence of the effect of God's grace, where we have a promise, and where the recipient puts

no bar by actual transgression, than of the final estate of a person to whom there is not (except on the general terms of the Gospel) any promise of individual salvation. Of the final salvation of baptized infants our Church speaks undoubtingly, but only with hope of the salvation of baptized adults. Further, the *doctrines* are not wholly parallel. The burial service is conditional and not absolute, as is asserted. To me it is very surprising that grave and learned persons should reiterate the old Puritan objection made at the Savoy conference, when it is notorious that the words of the Burial Service were then altered to meet that objection, and expressed somewhat more generally, to shew that the Church did not intend by "THE resurrection to eternal life," HIS resurrection to eternal salvation, any more than the words "life everlasting" in the Apostles' creed imply eternal salvation only.* So our Church thanks God for his mercy in taking to himself another soul "out of the miseries of this sinful world," without pronouncing on the final estate of that soul. The act of dismissal from the miseries of life and of sickness, is in itself an act of mercy, and there is mercy mixed with God's severest acts of justice. But when the question of our brother's final estate is considered, the Church only expresses a charitable hope. And where is the parallel to this in the baptismal service for Infants? So that a service which is used indiscriminately for deceased adults and infants, is not the true measure of that which is used for infants only: the parallel lies between the absolute and undoubting expressions of our Church concerning the *Salvation* of baptized infants, and the absolute and undoubting expressions concerning the *Regeneration* of baptized infants. Here the parallel holds. There is also a parallel, though less strict, between the charitable hope of the salvation of deceased adults, and the qualified assertion of Regeneration in the case of baptized adults, qualified, I mean, by the condition of "truly repenting, and coming to God by faith." But between the charitable hope of the salvation of deceased adults, and the absolute assertion of the regeneration of baptized infants, no parallel can be fairly drawn. But even if the burial service did not seem to tally with the literal sense of the baptismal office, what shall we say to the office for Confirmation? If all that is intended in the Baptism of Infants be a charitable hope, is it meet and right to lead all adults, about to be confirmed, to cherish the delusion of past Regeneration? Can it be safe, when we only *hope*, to teach all the young persons to believe that "God *has* regenerated them by water

* See Bishop PEARSON on this clause of the Creed.

and the Holy Ghost, and *has* granted to them forgiveness of all their sins," and to refer to this not in the language of hope, but *as a fact*, relating to all, if we are not authorized positively to believe it of any? Yet if Regeneration has not been granted, when are we to expect it? For the Church does not teach the young persons present to pray for it. Yet surely, if it had not been vouchsafed, then would be the time to ask it. For if we neither believe that it was once granted in Baptism, nor pray that it may be vouchsafed in answer to our petitions, why do we refer to it at all?

It is further stated (though I feel a considerable difficulty in seeing the force of the argument) that, "as the answer to the question, 'Why then are infants baptized, when by reason of their tender age they cannot perform them,' is not, that infants present no obex or hindrance to Regeneration, that therefore we must take the assertion of their membership in the Catechism, and of their Regeneration in the Baptismal Service, in a qualified sense;" which appears to me to be a very fallacious inference. The question in the Catechism is not concerning the certainty or uncertainty of Infant Regeneration, but concerning our right to Baptize Infants without the ordinary qualifications for Baptism. And the answer is, that though they cannot repent and believe, from mental inability to do so, they, by the instrumentality of others, *promise* to repent and believe, "which promise they are bound" hereafter "to perform." But there is no proof that the Church intended to intimate that, by reason of not repenting and believing (which are unavoidable), they are excluded from the remission of original sin, and from the gift of the Spirit, which are the *present* benefits of Baptism. On the contrary, all are taught to say, not that they *may* receive, but that they *have* received those benefits. But the *future* benefits of Baptism, the continuance of this state of Remission, and the presence and indwelling of the Holy Ghost, must, "when they come of age," depend on their fulfilment of the promise made for them by their sureties.

It is also objected, that, if the assertions in the Baptismal Service concerning the Regeneration of Infants be taken absolutely, they prove too much. "For," it is said, "the Church assumes not only the Regeneration, but the salvation of all baptized Infants. 'Doubt ye not, but earnestly believe that he will make them partakers of his everlasting kingdom.' But if all who are baptized are not saved, then all who are baptized are not Regenerated." This argument is more plausible than sound. The point assumed by the Church is not the certainty of the salvation of the infant, but the willingness of God on

his part, and *on his part only*, to save it. The Church contemplates a covenant, which supposes two parties, God and man. On the part of God, she declares that nothing is wanting, neither the will, nor the promise to save. But she immediately explains her meaning, by adding, "We being thus persuaded of the good-will of our Heavenly Father towards this Infant;" His "good-will," and, "nothing doubting," not the certainty of his salvation, but God's "favourable allowance of this charitable work of our's in bringing this Infant to His holy Baptism." Nothing more is intended than that we should be satisfied we have a right to baptize, and may expect God's blessing on our work, of which, but for God's "good will" and design to save, we could not be assured. But the gracious designs of God towards mankind do not always finally take effect, because men "reject the counsel of God against themselves." So that to argue that, because the Church considers the gracious design of God towards the final salvation of the infant, a strong reason for its baptism, that therefore she cannot mean that God bestows absolutely a present blessing, which all infants need, but which, it is admitted on all hands, is only a means to the future salvation of the adult, and does not in any way insure it, is to confound the general "will" of our Heavenly Father, that "all men shall be saved," with the particular will or law, that there are certain terms of salvation with which, in order to salvation, we must comply. And it is especially to be observed, that, after Baptism, the Church speaks unhesitatingly of the Infant's Regeneration, but at the same time, teaches us to pray that the regenerate child may "crucify the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son" (which St. Paul, in Rom. vi., tells us is by Baptism), so he "*may* also be partaker of His Resurrection," so that, "*finally*, he may be an inheritor of thine everlasting Kingdom;" expressions which fully prove, that the Church does not put present Regeneration and final Salvation on the same footing, leading us to consider both as absolute, or both conditional; but that she speaks of the one as a benefit absolutely bestowed, and of the other as a blessing expected, and prayed for, but indeterminate and uncertain, and only (as the Burial-service expresses it) the subject of "hope."

It is again objected, that taking the words of the Prayer-book in a literal sense, is a lowering of the blessing of Regeneration, and of the words in the Catechism, "a death unto sin, and a new birth unto righteousness," which expressions, it is contended, can only apply to pious adults. I readily admit, that where Regeneration is explained

to mean no more than a ceremony, or a change of outward relation, the term is lowered, and violence done to the high tone of our service. But this is not the language of the office itself. But I by no means admit, as the objection implies, that Spiritual blessings, such as the remission of original sin, and the assistance of the Holy Spirit, are never vouchsafed to any who do not fail to make full improvement of them. If this principle be admitted, "a death unto sin, and a new birth unto righteousness" cannot, in strictness, be applied to any but glorified Spirits in Heaven, in whom alone the new birth is fully perfected. But if we may lawfully apply the term "dead unto sin, and new born unto righteousness," in an imperfect sense, to those, in whom, amidst many errors and grievous inconsistencies, the work of Regeneration is confessedly imperfect; what hinders us from applying the term to the beginning of the work, when we do not hesitate to apply it to different stages of its progress towards the end? By the admission of all, Regeneration is a gradual work, or it would not admit of "going on unto perfection." And if it admit of degrees, why not of the seed as well as of the plant, of the dawn as well of the "perfect day," of "babes as well as young men and fathers?" Why should the infant, who is without actual sin, be denied participation in that grace, possession of which is not withheld from those, who, after "committing many actual transgressions," penitently confess, that it is of God's mere mercy that any grace is left? Regeneration, in the highest sense of the word, belongs to the sinless estate of spirits perfected in glory.* Regeneration in its progress, is applied to those who, amidst victories and falls, maintain the contest of "Christ's Church militant here on earth."† Regeneration in its commencement, may not be denied to those, to whom God has vouchsafed this singular gift of His mercy, that the guilt of original sin shall not be imputed unto them, and that the Holy Ghost shall be given to aid the first teaching of their parents, to strive with the first workings of in-bred sin, and to answer the first breathings of their souls towards Him who called them into being, and who is, by a more gracious appellation, a second time, their Father.‡

I know of only one more objection, which, I believe, lies at the root of most others. It is said, if infants were Regenerated in Baptism, the fruits of the Spirit would appear in a holy life. The wickedness of

* "In the Regeneration, when the Son of Man shall come in His Glory."

† "He that is born of God overcometh the world."

‡ "As many of you as have been baptized into Christ, have put on Christ." If baptized infants do not put on Christ, then none of the children of the Galatians had been baptized; in other words, we give up Infant Baptism.

baptized persons proves that they were never Regenerated. This objection rests on the doctrine of absolute Predestination and final Perseverance. Its force lies wholly in the supposition, that grace is never ineffectual, that it is never given and withdrawn. I regard the objection as worthless, alike unscriptural and unphilosophical, because I regard the assumption on which it is built as inconsistent with the general tenor of the promises of Scripture. If the Scripture lead us to conclude, that grace may be given, and being unimproved, may be suspended, or taken away : if the promises of God are to be received as they are set forth : if those promises offer remission of sins and the gift of the Holy Ghost to ourselves, if we repent and are baptized, and to our children, who are incapable of repentance, if baptized (for if the promise be withheld, the Baptism must be withheld), then, it seems to me, that we cannot come in with this after-thought to deny the reality of grace given, because we do not see the fruits which we expect, or because we do not comprehend the manner in which Grace acts upon the soul. To this objection Nature, Providence, and Grace supply an antidote. Nature, which sows a thousand seeds which are trodden down, or wither away, or bring no fruit to perfection : Providence, which bestows the highest talents on some of the most worthless recipients : and Grace, which declares, that "from him that hath not, shall be taken away even that he hath."

You see, my Brethren, that in my argument for the literal, and, as I believe, true sense of the Baptismal Service, I have omitted, designedly omitted, any reference to the testimony of our Divines in general, of the Reformers, and of the Primitive Church. I have indeed long since been convinced, that the testimony of the Church Catholic from the Apostles' days to our own, of all the Ancient Liturgies, of the leading Reformers (especially CRANMER, RIDLEY, and JEWEL), and of our greatest Divines, is in favour of the literal sense. But I omit any extended reference to it, not only because that reference is easily obtained, but because I feel the force of a remark made to me by a Venerable Colonial Bishop, that, "amidst all this array of learning, we must not lose sight of the meaning of plain words." Plain honest men in our congregations have no means of judging of the meaning of doctrines but by the Saxon tongue. Latin and Greek they do not understand. Of the writings of the Fathers they must have a very imperfect apprehension. Even of the works of the Reformers they probably only read a quotation in a pamphlet. And the majority of the works of English Divines are as much Latin and Greek to them, as if they were locked up in a dead

language. Human life is not sufficient for all studies. There may be some rare instances of genius, who see into these deep questions by a marvellous and searching intuition, without the aid of human learning, but of the great average, it will, I fear, be said to the end of time, at all events to the end of our time, that “*fiunt, non nascuntur*” Theologi. Now this large class of men will take plain words as they find them; and when they are taught to believe that they do not mean, what, on the face of them, they express; if they believe the teacher, they will disbelieve the document. Let it be observed that I throw no imputation whatever on the honesty of those who take what they call a charitable view of the service, but if they intend to convince the mass of uninstructed men of the truth of the Prayer-book by these means, I think they will find themselves mistaken. The laity will believe, that the literal sense is the true sense, but the book itself needs to be amended. And I am strengthened in this supposition by observing, that the wish of most men who deny the doctrine of the literal sense, is to see the Prayer-book altered; and that such was the wish of BAXTER and his colleagues, *who all took what is called the charitable construction*, and that dissenters are unanimous in their belief, that the Church of England teaches the Baptismal Regeneration of all Infants.

But to guard myself against all misapprehension, I will state plainly what we do not hold, as well as what we do. I say *we*, because I really hope that the moderate statement which I am about to make, will scarcely be denied by any of you.

1. We do not hold, that there is any inherent efficacy in the element of water, or that we owe our salvation to any thing but the merits of Christ from first to last.

2. We do not hold, that Regeneration ensures the salvation of adults, or supersedes the necessity of repentance, faith, and a regenerate life.

3. We do not hold, that the Regeneration of Infants effects an instantaneous and saving change in the understanding, will, and affections.

4. We do not presume to define the exact amount of spiritual power given by God to Infants, nor the operation of the Spirit on the soul, nor the time when Grace becomes efficacious in the life, nor the reasons for which God may withdraw it, nor the causes which may operate to its suspension or extinction. We desire neither to entangle ourselves or others with such definitions of mysterious truths.

5. But we do hold, as the Scripture plainly teaches, that in an important sense, “Baptism saves us,” and that there is “one Baptism

for the remission of sins," and that the benefits of Baptism described by St. Peter, "remission of sins and the gift of the Holy Ghost," are granted to all penitent and believing Jews and Gentiles, being baptized, and to all Gentile Infants, "as many as are afar off," rightly baptized.

I conclude, therefore, with the Homily of Salvation, specially referred to in our 11th Article, as containing the true doctrine of Justification, "that we trust in God's mercy, and the sacrifice which Christ offered for us upon the Cross, to obtain God's grace and *remission as well of our original sin in Baptism*, as of all actual sin committed by us after Baptism, if we truly repent, &c., and that we ought not to live unfruitfully after that we are *baptized or justified*."

With the 30th Canon of 1603, "that the Infant baptized is, by virtue of Baptism, received into the congregation of Christ's flock, as a perfect member thereof."

With Archbishop CRANMER, Catechism, 1548, that "the treasures and benefits whereof God maketh us partakers, when we are baptized, are these. The first is, that in Baptism our sins be forgiven us, as St. Peter witnesseth. The second is, that the Holy Ghost is given us." "Again, without the word of God, water is water, and not Baptism. But when the word of the living God is joined unto the water, then it is the bath of Regeneration and Baptism-water, and the living Spring of Eternal Salvation, and a water that washeth our souls by the Holy Ghost, as St. Paul calleth it." p. 296. 300 (*Richmond's edition*).

With Bishop N. RIDLEY, that "the water of Baptism is changed unto the fountain of Regeneration (yet) the substance remaineth all one as before." (*Ed. Parker Soc.* p. 12.)

With Dr. L. RIDLEY, that "God useth a means by which he cleanseth men from sin, which is by Baptism in water by the word of God, and so in Baptism our sins are taken away, and we from sins purged, cleansed, and regenerated in a new man." p. 135. Tracts, (*Richmond's edition*.)

With Bishop JEWEL, Defence of Apology, p. 219, "As for that Mr. HARDING here teacheth as an error defended by certain, I know not by whom, *that Baptism giveth not full remission of sins*, he may commend it home again to LOUVAIN amongst his fellows, and join it with other of his and their vanities. *We confess, and have evermore taught*, that in the Sacrament of Baptism, by the death and blood of Christ, is given Remission of all manner of sins; and that not in half, or in part, or by way of imagination, or by fantasy; but full, whole, and perfect of all together, so that now, as St. Paul saith, there is no damnation unto them that be in Christ Jesus."

With HOOKER, Lib. v., Appendix, 702, that "in children, God exacteth but Baptism unto remission of sins." With regard to the passage lately quoted in favour of the denial of Regeneration from HOOKER, Lib. v., to read the passage entire, is to confute it.

With Bishop TAYLOR, Life of Christ, vol. 2, p. 276, "Baptism takes off the evil of original sin; whatsoever is imputed to us by Adam's prevarication, is washed off by the death of the second Adam, into which we are baptized. The next great effect of Baptism which children can have, is the Spirit of Sanctification, and if they can be baptized with water and the Holy Spirit, it will be sacrilege to rob them of so holy treasures." (p. 208.) "That which is certain is, that the Spirit is the principle of a new life, or a new birth, that Baptism is the laver of this new birth."

With Archbishop USHER, Answer to a Jesuit, p. 119, "which" (the Sacraments) "being the proper seals of the promises of the Gospel, must necessarily also have reference to the remission of sins. And so we see that the ancient fathers hold that the commission, John xx. 23, 'whose sins ye remit, they are remitted unto them' &c., is executed by the ministers of Christ, *as well in the conferring of Baptism*, as in reconciling penitents." And in Sermon preached before Commons House of Parliament, p. 663, "We acknowledge Sacraments to be signs; but bare signs we deny them to be; seals they are as well as signs. He that hath in his chamber the picture of the French King, hath but a bare sign. It is otherwise with him who hath the King's Great Seal for the confirmation of the title he hath unto all the lands he doth enjoy." Neither are they (the Sacraments) to be accounted as barely significative, they are truly exhibitivè also of these heavenly things to which they have relation, as being appointed by God to be a means of conveying the same unto us, *and putting us in actual possession thereof*.

With PEARSON and the Bishops at the Savoy, "Baptism is our spiritual Regeneration, and by this is received remission of sins," Acts ii. 3. "It (the Confirmation Service) supposeth that all children were at their Baptism regenerate by water and the Holy Ghost, and had given unto them forgiveness of all their sins, and it is charitably presumed that, notwithstanding the slips and frailties of their youth, they have not totally lost what was in Baptism conferred upon them." (*Cardwell's Conf.*) p. 358.*

* That Pearson was the principal person who wrote at the Savoy, is proved by Baxter, Life, (p. 364). "Dr. Pearson and Dr. Gunning did all their work. Dr. Pearson was their true logician and disputant."

With Bishop DAVENANT, Ep. to Coloss. v. 1, p. 21, "Saints, that is, sanctified by the laver of Baptism. He is in Baptism cleansed from original corruption. Titus iii. Neither does this purification consist alone in the washing away of sins, but in the infusion of spiritual graces." Acts ii. 38.

With Bishop ANDREWS, "We mean not, I trust, to renounce our Baptism. By it we are that we are. Besides the water, we are then to be born of the Holy Ghost. By Him we are regenerate at the first in our Baptism. By Him, after, confirmed in the imposition of hands. There is in Baptism, besides the hand seen that casts on the water : the virtue of the Holy Ghost is there, working without hands what here was wrought. Heaven's gate doth ever open at Baptism." Sermon v. and viii. in vol. 3, of Works.

With Bishop WARD, Parr's Life of Usher, p. 441, "If all ablution of sin in Infants is only conditional and expectative ; 1. Infants, dying in infancy, have no benefit by Baptism. 2. Non-elect Infants have no benefit at all : so to both these they are made *nuda et prorsus inefficacia signa* ; and 3. What necessity can there be of baptizing Infants, if it produce no effect, until they come to years of discretion ?"

Lastly, with his Grace, the present Archbishop of Canterbury, in the ninth and last edition of his work on Apostolical Preaching, that, "on the authority of this example (that of St. Paul) and of the undeniable practice of the first ages of christianity, our Church considers Baptism as conveying Regeneration, instructing us to pray, before Baptism, that the Infant may be born again, and made an heir of everlasting salvation, and to return thanks, after Baptism, that it hath pleased God to regenerate this Infant with His Holy Spirit." And (p. 183), "that it is of the positive doctrine of our Church, that such renewal and such extent of power belongs to all who are baptized in the name of Christ."

With such written and pregnant testimonies before me, and with my own thanksgivings to God for the Regeneration of my own baptized children, and the children of all my former Parishioners still sounding in my ears, as a warning against tampering with our professions of faith before God, I earnestly protest against the doctrine avowed in a late decision, that our Church speaks with "the stammering lips" of ambiguous and uncertain formularies. I desire, as I shall give account hereafter, to receive the words of our Liturgy throughout, in their plain, literal, natural sense ; and to believe, in its fulness, the great Gospel-truth, that there is "one Baptism for the remission of sins ;" and I pray, that in this matter we may all stand fast "in the same mind and in the same judgment."—AMEN.

I must now return to the remaining part of this branch of my subject. You will remember that I have considered "SANCTITY" in its relation to the life which we should lead, and to the doctrine which we should deliver. I will now call your attention to the manner in which we should deliver the words of God, the words of our Church, and our own words to our flocks. Preaching is usually limited to the latter of the three. I apply the term to reading the Lessons, to the exhortations of the Prayer-book, and to reading or otherwise uttering our own compositions.

1. It ought to be much thought of, that when we read the Scriptures, we utter the mind of God. We do not speak what requires proof, but what is itself the proof of all that we utter. It is God speaking by us in the Church. I need hardly say, that reverence and humility are the best requisites for delivering such words aright. A very reverent and devout reader can hardly be a very bad reader. Bad reading consists chiefly in hurried utterance, a wrong pronunciation, or punctuation, or in undue emphasis, all of which are kinds of indeliberation and carelessness, or of affectation, which is worse. We may give to our own thoughts the kind of utterance which best suits them. Real earnestness is generally eloquent, and clothes itself with appropriate voice and gesture. But God's words are too high for human oratory. We cannot adorn the knowledge of the Most High by declamation, though we may impress it upon others by gravity and reverence. If we, or the people, do not understand God's words, or do not feel the force of them, it is because we are not good nor wise enough to know and feel them. To my younger Brethren I may say, in reading the Scriptures, always read them as if God had placed the book into your hands to read. Read them slowly, and very distinctly, that every person may hear every word you utter, and that it may enter not into his ears only, but into his very soul. And remember, that, as the same portions of Scripture are not read in the Church more than twice or thrice in a year, the people who cannot be supposed to know them so well as yourselves, will miss the sense altogether, if you read them badly or hurriedly. I trust you will excuse my adding two more hints on this subject. First, it is generally undesirable, when we read the Bible, to shorten the words which end in "ed," as if the *e* were in apostrophe. This abbreviation may be proper for domestic and fire-side reading, but is neither solemn nor dignified in the Church. Secondly, if you wish to attain a right emphasis, always read the chapter in the New Testament in the Greek, in private, before you read it in English to the people. If you can translate and

read the Greek correctly, you will probably read the English aright; at all events, you will not lay undue emphasis on the tenses of verbs and on small unimportant words, if you first read the Greek. In many cases, a knowledge of the Greek can alone decide where the emphasis should be placed.*

It is allowable to read the prayers a little faster than the lessons, because they are often repeated, and our infirmity soon grows weary. But whatever conveys (even imperceptibly) to the mind of the hearer, an impression that we are anxious to get the work over, is hurtful to the soul. Let us realize the great truth, that we are offering to God our own prayers and the prayers of our people, through the mediation of Christ, as a "sacrifice acceptable" to Him.† We speak to God! Ought we to be listless, vain, or wandering? We speak to God! How can we tell what words it may please Him to bless, or what impressions that might lead to the salvation of a soul, may be lost by our careless praying?

To come to our own compositions. I say, our own, for though I conceive it to be perfectly allowable, and indeed far more profitable, that a young inexperienced Clergyman should preach one good sermon written by another, and one well considered discourse of his own, than that he should attempt to write two in a week, and probably fail in both; I think also, that nothing can justify the continually preaching other men's thoughts, or the perpetual preaching of our own old sermons. The direction given by our Lord, is to bring forth out of our treasure "things new and old." *Things old*, because what was once written, being revised, having its imperfections supplied, and its redundancies pruned, is often better than any thing we can write new. *Things new*, because no mere preacher of old sermons can be otherwise than an indolent man. Our own study of the Scriptures, and their inexhaustible variety, and the circumstances of our flocks, will always supply new matter for sermons. A diligent and observant visitor of his people will never be at a loss for new matter. Besides, are we to be content to preach only two or three cardinal truths, and no more? Or are we rather to labour in the unbounded field of Scripture-truth? History should be made known, the lives of the Saints should be set forth, parables should be explained, miracles vindicated, high doctrines unfolded, morals enforced, difficult places in the Lessons

* As in the question, "Judas, betrayest thou the Son of Man with a kiss?" Where the uninstructed reader of the English might put the emphasis on the word "thou," or on the word "betrayest," whereas it should be placed on the word "kiss," which is first in order in the Greek, though last in the English version.

† Heb. xiii. 15

and Psalms made intelligible, grave errors noted, virtues commended. With regard to extemporaneous preaching, I will only make one remark. It should never be attempted, unless the speaker has the natural gifts both of fluency and order. It should not be practised as a constant habit, without long meditation, and clear division of the subject in the speaker's own mind. As an instructive exposition of Scripture, it is at times most useful and valuable. But as a means of saving lazy people trouble, or of pouring forth hackneyed texts and watery phrases, it is the most vapid and pitiable thing in the world, and only exposes the Clergy to the contempt of all educated listeners.

I must again call your attention to the subject of public catechising upon the congregation after the second lesson, as enjoined by the Rubric. I fear my injunction in a former charge has not been generally observed, and I therefore repeat it, though it is unnecessary for me to repeat my reasons. I do not consider the Sunday School as any sufficient substitute for the instruction conveyed by catechising. And how many grown people are there in every congregation, who are unable even to repeat the words of the Church Catechism !

There remains one other part of the Internal Work of the Church to be noticed, its PROGRESS.

On this part of the subject I have already ventured to congratulate all the members of our Communion on the steady and continued advance of our Church Society. It is a subject of great thankfulness to God that in a time of agitation and distress, He has permitted our funds to increase, and our Missionaries to multiply. But we must recollect that pecuniary results are not Progress. This is to be measured not by collections of money, but by the well-being of souls, not by the number of mere attendants and hearers of the word, but by Communicants, steady, holy, frequent Communicants. Our increase in this way is probably as might be expected, slow ; but it is, I think, certain, and I hope it is lasting. I exhort you to more frequent communions. They will not diminish the number of your Communicants, but will increase them. As a proof of it, I may state that whilst more than 900 persons received this Holy Sacrament at Saint Anne's last year, I perceive that at the Parish Church of Fredericton there is rather a larger number than before in constant attendance. Indeed at Easter, more communicated than I ever remember at any one time previously. The Clergy in their Deaneries should never celebrate the Holy Communion alone without the laity, if the laity will attend, and their attendance should be invited, full notice being given in the Church of the occasion.

In respect to PROGRESS, there is one thing some of us may be in danger of forgetting; that we are not only Parish Priests, but Missionaries. We should not confine ourselves to the limits of our Church-town, but should visit the scattered people within our Parishes, as part of our Missionary work. We cannot increase and multiply without this: and if the Clergy will consider at my next Visitation, what Rural Districts I may profitably visit in their company, I shall be ready to discharge my part of this duty, and I am assured we shall do good service. Again, if any of you should lose any of your Parishioners by their migration to other parts of the Province, or to other parts of North America, it would be well to send them away with parting counsel and blessing, and to give them letters to the Pastor into whose Parish they may be thrown. If any of them should be seized with sudden sickness on their arrival in a strange place, this commendation might be of essential service to their souls.

There is another most important branch of this subject, which it behoves us to bear in mind, and which needs most patient and laborious efforts on our part, I mean the education of young children. I feel, in common with yourselves, most painfully, the destitution of good education, on the principles of our Church, for the sons of poor Clergymen and Laymen. What security have we in the common Parish Schools for the religious education of our offspring? Where are the Seminaries in which children are recognized as Baptized Christians, and as Christ's little ones? Where is moral discipline steadily enforced, evil habits diligently corrected, the Bible explained, the Prayer-book taught, the Catechism adopted, and the rules of the Church taken for granted, as wholesome and good rules for us and for our children? In what School in this Province can we be sure that the Master will be *permitted* to educate our sons as Churchmen? If I wish my son to be a Wesleyan, or a Baptist, I know where to send him; but it seems these bodies are far more thoroughly persuaded of the advantages of their system, than we are of our own. Nay, while Churchmen commend the Wesleyans and Baptists for their zeal, and even send their own children to be educated at Seminaries where their own principles are not taught, any attempt honestly and fairly to teach what all members of our Church profess to believe, and what all Ministers subscribe, is denounced by men high in station, and professing to be Churchmen, as bigotry, intolerance, and uncharitableness! For my part, I am persuaded, that no greater benefit could be conferred on the Clergy and on the community, than a good Boarding School, either connected with one of the Grammar Schools,

or not, as may be advisable, but certainly not connected with the State, from which we can no longer expect any hearty assistance to what men are pleased to call Sectarian, but which is in fact, Religious education.

I have now done with this part of my subject ; and having dwelt so long on the Internal Work of the Church in reference to our own Spiritual Improvement, I feel that I do not fairly lie open to the charge of Formalism, if I address myself to matters of External Order, respecting the material fabric, and the provision made for the Ministers of the Sanctuary.

To begin then with the fabric. I am well aware that there are persons, by no means deficient in intelligence, or destitute of reputation for piety, who profess, on principle, to regard all attempts to regulate the outward form, and even the internal arrangements of Churches, as useless labour. The only end they propose to themselves in building a Church, is to accommodate as many persons as possible. From such persons, I am compelled to differ most widely, and as they say, on principle.

First then, does any man ever act on this notion in regard to his own house ? Does not the idea of orderly arrangement, decent convenience, and suitableness to his station in life, guide him in his choice of a plan ? Would not a rude log-house, or a spacious barn, convey to his mind a notion of want of self-respect, and of what was due to his station ? Is there then no such respect due to the house in which God is worshipped ? “ But to dwell on minute forms will destroy the spirituality of worship.” It may be so : but are we so sure that forms hinder spirituality ? Is not man himself compounded of material form and immaterial spirit ? And in our approaches to the Great Father of our souls, can we wholly abstract ourselves from all surrounding emotions, which are local, material, and visible ? The attempt will always prove a failure. The feelings of man must always be of a mixed nature, so long as he is made of body and spirit : and any effort to divest ourselves wholly of matter, and to be all spirit, will only end in an unconscious self-deception.

It must be admitted, that he who was taken into the Mount to dwell for forty days alone with the Invisible God, must have had a fuller notion of spirituality than mankind in general possess. Yet some portion of that time was occupied in learning from the mouth of God, and by the “ pattern” given by the Most High, the material forms suitable to Divine Worship.

It is impossible to conceive that such would have been the case,

had the whole principle been erroneous, or even ceremonial. And when we find the same plan adopted in reference to the Temple, we are led to think that the Divine Being is not indifferent to our forms of worship, and to the respect which we pay to Him in His Temple.

Again, what says the common sense of mankind? Have not men in all ages considered the Temple of God to be a proper subject of honour, dignity, and beauty? Does Paganism rear its Pantheon to idol deities, and shall we do less honour to the God of Heaven? And can any deny that men in general are visibly affected by solemnity and decorum in the fabric of the House of God? A few persons may be incapable of such impressions, but they are only a few; as some may be found incapable of deriving any pleasure from musical sounds, but they are only a few.

Further, is "accommodation" the true idea of a Church? Are not the true notions of a Church, worship, solemnity, reverence, order, sacrifice, communion, faith, and love? And is not "accommodation" a secondary, not a primary notion? For if this be all, why should we have a *consecrated* building? If form, and order, and reverence, be not leading ideas, any secular building will answer the purpose of "accommodation." The labour, time, and money of mankind have all been thrown away. No Churches are wanted. If we can "abstract ourselves from local emotions," a Market House, or a Mechanics' Institute, or a Town Hall, would often hold as many, or more, and would save expense. The whole Church of Christ has been proceeding on wrong principles. But if the common sense of mankind be in favour of form and order, as tending to promote, not to hinder, the higher graces of the heart, if Scripture might be largely quoted to confirm the sentiment, if finally the material things which God's Providence has vouchsafed us are best used, when employed in His service, then, I trust, you will agree with me that we ought to do our best to make the outward form and the internal arrangements of God's House, reverent and decorous.*

* "It has been said—it ought always to be said, for it is true—that a better and more honorable offering is made to our Master in ministering to the poor, in extending the knowledge of His Name, in the practice of the virtues by which that name is hallowed, than in material presents to His temple. Assuredly it is so: woe to all who think that any other kind or manner of offering may in any wise take the place of these! But let us examine ourselves, and see if this be indeed the reason for our backwardness in the lesser work. The question is not between God's house and his poor: it is not between God's house and His Gospel. *It is between God's house and ours.* Have we no tessellated colours on our floors? no gilded furniture in our chambers? no costly stores in our cabinets? Has even the tithe of those been offered? Until this be done, I do not see how such possessions can be retained in happiness"—*RUSKIN'S Seven Lamps of Architecture*, p. 14. To which I will add, that it is notorious that those who deny their aid to the mate-

In following out this principle, we must take care that the form of building is neither mean, secular, nor domestic, that it is, if possible, such as to impress the beholder with the conviction, that is a Church, and nothing else; that its materials are solid, and of the best kind: that no deception exists in it, that it is what it seems to be, a work of labour and sacrifice: that it correctly represents the faith and the love of a christian. To this end, our pious forefathers built either in the form of a Cross, or, more commonly, in a form which denotes triplicity: which is both expressive in reverent feeling and faith, and convenient for the use of man. They made their buildings solid and durable: they used good materials, and worked them up to the best advantage. Their Churches were not square rooms, mean barns, Spectatoria, and Auditoria, but Houses of Prayer; long, rather than square, lofty, rather than low, with means of kneeling all together in humble adoration. They took their proportions chiefly from the one Divine pattern; in which the length was as 90, the width 30, and the height 45. And this will be found to be the general measure of almost all ancient Parish Churches? Did they not succeed? Who can enter an ancient Church without some feeling of veneration? They were not ashamed (any more than St. Paul) of the Cross of Christ. It was as unfailing a memorial of their faith, as is the Crescent of the Mahomedan. Shame upon the builder, who is ashamed of the Cross! I do not hesitate boldly to say, it is being ashamed of Christ, for it is well known that we pay no adoration to it, but only to Him—yet we love every thing that reminds us of our Lord, and of His love.

Again, in regard to the Internal Arrangements. They acted on the principle, that the inward faith of the worshipper should find a suitable expression in all the parts of the material building; in other words that the Church, like the man, should have a body answering to its soul. Are we adopted into God's family by the Sacrament of Baptism? We enter the Church, and find the font: of stone, that it may be durable, as the Canon still requires; capacious, that infants may be immersed, if able to bear it, or if required, and that no need may be supposed of a common vessel for Baptism.* From the font, or near it, they allowed all Communicants to proceed in a direct line to

rial fabric of the Church on the ground of their wish to promote spiritual religion, are commonly the most parsimonious in their gifts to the promotion of that very Gospel, which they profess to have at heart; whereas, on their own principles, they ought to give double as much as those who help to build the fabric, and to spread the Gospel also.

* When I arrived in this Province there were only three or four fonts. There are now eighteen; and I trust the Clergy will soon add to their number.

the Lord's Table, indicating the way to Confirmation, and after Confirmation to the reception of the Eucharist, which was to be "open to all believers." They divided the Church into two parts, the Nave for ordinary worshippers, and for Baptism; the Chancel for the Clergy, the Choir, and the Communicants, and for the celebration of the Lord's Supper. They were careful to provide fit vessels of silver for so great a feast;* and they gave directions that it should be performed with order, gravity, and solemn, chastened joy. They used bells, to summon the flock together, to welcome them in joy, to soothe their sorrows, and to remind them that a soul was passing into Eternity. Who has not felt their music, who has not known their strange and secret power over the soul? They so built the House, that it should speak of things above. Its long vista reminded them of Infinity. Its lofty roof, of the canopy of Heaven. The histories of Christ and his Saints were inscribed on its windows, the texts of His word written on the walls. The spirit of adoration hovered over the building. Even a Pagan must have felt, this is not a house, nor a museum, nor a theatre, nor a workshop, nor any common lodging: it is "*Domus mansionalis omnipotentis Dei.*"

Now how is this injurious to a spiritual mind? We know indeed that some of our forefathers erred. They by degrees allowed a faith and a worship corrupted from that "once delivered to the Saints," to intrude, and other Mediators to usurp the prerogatives of Christ. What then? Are all creeds evil, because in some particulars their creed was corrupted? Is all worship unscriptural, because, in some points, their worship was erroneous? Are all forms sinful, because, in some matters, their forms may have been superstitious? I open my Bible, and find that precedence is to be given to matters of faith over matters of form. "Judgment, justice, and the love of God"—"these ye ought to have done;" but before I close it, I read "and not to leave the other undone." Why should we be wiser than Christ, who commands both spirit and form? But there were corruptions. And was there not a Reformation? And is not a Reformer one who labours to restore, rather than to destroy, to "refuse the evil, and to choose the good," not to destroy good and evil together? "The heady setting forth of extremities," according to Bishop RIDLEY, is no genuine fruit of the Reformation. The collects and prayers found in the Roman Breviary our Reformers retained; they were old,

* By the kindness of R. HICHENS, Esq., of London, several pieces of silver Communion Plate have been given to the poorer parishes; and several sets or portions of plate have been otherwise obtained. No expense is saved in the end by the use of inferior materials.

and they were good : the prayers to the Virgin Mary they rejected ; they were new, and they were evil. The ancient parish Church they adopted as their model of piety and taste. Once more, are they who talk loudly of spirituality, all spiritual men ? I find that many are not Communicants ; some have always led careless and disorderly lives ; many more are regardless of the rules and discipline of their own Church. Are they the judges of what is spiritual, who do not live by their own rules, and act up to their own standards ? Surely not. Let them reform their own lives, and then we shall be willing to listen to them, and shall learn to respect their piety, even when we are unconvinced by their arguments.

I exhort you, therefore, my Brethren, not to be influenced by such reasonings, and still less by railing in the place of reasoning. When you set about building a Church, endeavour to get a correct and suitable form, from some ancient and good type ; let a wooden model be always made ; provide a font of stone, and vessels of silver for the communion, if possible before its consecration, and on no account let the approach to the Lord's Table be obstructed. " Do all things decently and in order : " and let that order be the Church's order, not your own order.

It has been always a maxim in the Church of God that His high praises should be sung, not with the melody of the heart only, but with melodious voices and tuneful instruments. And it is surely remarkable that when so little is said in Scripture of the joys of the Paradisiacal state, one of the few exceptions is the use of music. " I heard the sound of many voices, and of harpers harping with their harps. " It seems that, if law and order be the harmony of the moral world, harmony itself is as natural and eternal as number and form. The state of Church-music is therefore a question which concerns spiritual, holy, reverent, and acceptable worship. I regret to be obliged to say that in many places our state is deplorably low. Music was never a favourite study with the earliest colonists of North America, and least of all Church-music. Now though it would be unfair to blame persons severely for not knowing what they have never been taught, there is in many quarters, especially among those who know a little of music, an antipathy to grave and sober Church-music. The solemn, chastened strains of religious joy, are not light enough for many minds. They prefer the giddy dance, the last new opera, the sentimental love-song, and more florid music. The house of God resounds with chants, in which it is impossible for the congregation to join ; with psalm-tunes, which resemble a minuet or waltz ; and with

interludes, in which every note of the organ is successively brought into requisition. We are amazed at the execution of the performer, but our spirit is no more edified than if we listened to the sounds of an unknown tongue. On the other hand, in some country parishes, a nasal drawl of melancholy groans, represents, by contrary motions, the joyful hallelujahs of the psalms.

To begin then with principles. There are three, which, I think, no man in reason can gainsay. First, that Church-music is a thing by itself, having a style of its own, which should be known and cultivated. Secondly, that what all worshippers are enjoined in Scripture and in the Prayer-book to *sing*, should be set to simple, natural tunes, easily caught, easily remembered, and in pitch, accessible to the greatest number of voices. Thirdly, that the tunes should be proportioned to the knowledge of the choir, and the capacities of the congregation. I will add, not so much as a principle, as an undoubted fact, that it has pleased God to permit the English Church at and after the Reformation, for nearly two centuries, to produce some of the greatest masters of Church-music whom the world has ever seen, men of genius, trained successively in a good and learned school. It seems to follow, that we should naturally resort to those whom Providence has thus gifted for the benefit of mankind. And they have this advantage over most Foreign composers, that their music was set by them to English words, and therefore is in natural harmony with our mode of pronunciation.*

There are then three kinds of Church-music : the chant, or melodious reading of Psalms, and other parts of Divine worship, a custom possibly coeval with the Exodus, certainly adopted by the Jews, probably used by our Lord and His Apostles when they sung an Hymn, or (in fact) sung the great Hallel, as it was called, being Psalms 113 to 118, a custom universal in the Christian Church in the time of St. Ambrose, adopted and improved by GREGORY, Bishop of Rome, introduced no doubt into England, by St. Augustine, who converted our Saxon ancestors, and in use in the British Church ever since. The Gregorian chants (as they are called) are not the

* Yet with a simplicity which would be more charming, if it did not savour of opposition to what is recommended, because it is recommended, it is still asked, Why do we speak of the music of PURCELL, CROFT, or GIBBONS? The answer is neither far-fetched nor recondite. Why do weary school-boys continue to translate old HOMER and obsolete VIRGIL? It may be that our own Music is as superior to the music of PURCELL and GIBBONS, as our verses are to the verses of HOMER and VIRGIL. But the world is, as yet, unconvinced of this fact. And till we can convince them, we must be allowed to plod on in our dull way, learning and practising what we cannot hope to equal.

invention of Bishop GREGORY, but they existed in a ruder form ages before his time. So that the supposition of their being Popish, is simply ridiculous. They possess the great advantage of being more easily sung by male voices and by persons unskilled in music, than most others. It must be admitted that their extreme simplicity requires many voices, "as the sound of many waters" meeting. But he who should ever be so happy as to hear one hundred Clergy chanting together, and answered by a thousand people with one accord, would acknowledge that no music on earth is so majestic and so heavenly. But there exists no valid argument against the use of other simple and congregational melodies. Double chants have this signal disadvantage, that they never can be used to the Psalms, unless the choir sing all the verses. Consequently, the Clergy can never sing one verse and the congregation another, which is the mode sanctioned by our Liturgy, and evidently implied in the construction of the language of the Psalms. I have therefore abandoned the use of such chants, as well for this reason, as that three fourths of them are composed in a light and vicious style.

There is, secondly, the metrical Psalm-tune. There exists at present no entirely satisfactory metrical version of the Psalms. And one of the highest poetical authorities in our day, having attempted it himself, seems to consider that the sententious brevity and parallelism of the ancient Hebrew, render their reduction into metre almost impracticable. What I should wish to see, would be the abandonment by the Church (for of course I do not speak of individual and unauthorized attempts) of a metrical version, and the adoption in its stead of hymns, framed on the primitive models and translations of ancient hymnology, and sung to what we now call Psalm-tunes, many of which are so excellent, that it would be shameful to discard them. The Psalms would then be *chanted*, in the ordinary version, as is intended: and the hymns, as is natural, sung. Each mode of music would then be in its proper place; and the hymns, if properly selected, would reflect the christian image of the Psalms for the day. If this be too much to expect, the next best thing would be, a selection of ancient and primitive hymns, harmonizing in feeling and tone with good Bishop KEN's, which are in universal use, *and this by unanimous consent of the authorities of the Church*. Without promising more than I can perform, I hope to remedy one defect now pointed out, by publishing for the use of the Clergy and congregations, in this Diocese, in a cheap form, some simple chants and Psalm-tunes from our best composers.

There is, thirdly, a more ornate kind of composition called the Anthem, which can only be performed by the skill of a few, but which adds greatly to the dignity, cheerfulness and religious joy of our Liturgical worship. For this, no man who possesses a particle of real taste will resort to any other than the great Church-composers, masters of their art. For valuable hints on all these subjects, every one in the Colonies must be much indebted to a small English publication called the Parish Choir, which contains in the cheapest possible form, Chants, Anthems, and remarks, which will give greater insight into the matter than I can profess to furnish.* Without pledging myself to every sentiment broached in it (an assent which I am not disposed to give to any book save the Bible and the Prayer-book), I do not hesitate to recommend it to you, as a most valuable musical publication. And I trust that my remarks may stir you up to consider the cultivation of sacred music, as a branch of duty, which no Priest who possesses any musical ear can rightly neglect. Surely every Clergyman, whether possessing musical knowledge or not, might endeavour to infuse into his choir reverence and a love for holy things, and might direct their attention to useful works on the subject of Church-music.

There remains only one point affecting the External well-being of the Church to touch upon: the provision made, or to be made, for her Ministers.

On this subject, I have come to the following conclusions, after careful observation of all that is going on around me. I entertain no doubt, that the Church in all these Colonies, was first planted in an unprimitive manner. The primitive way was to send a Missionary Bishop, with one or more Priests and Deacons into a new country, to convert the heathen, or to retain those already converted, and to make them dependent from the first, chiefly on the alms of the faithful, or on the labours of their hands.

As persons of rank and wealth were converted, they were exhorted and expected to endow the Church with money or land, and provide for its permanent maintenance. The English Church grew to its present height by means of this system. Tithes were originally voluntary donations, or rent-charges on the land, given by Kings and Nobles to ensure the continuance of the offices of religion. This is altogether independent of the peculiar connexion between Church and State, which subsists in England, and might be adopted in any country. But here, for a century, the State obstinately refused to

* Published by *Ollivier*, 59 Pall Mall, London.

allow a Bishop to be sent at all, even when funds were provided for his support. Then a few Clergy were sent out without any Bishop, and were at first endowed with sufficient incomes by the Society for Propagating the Gospel. The people of these countries, in consequence of this original endowment, and from a mistaken notion, never to this hour eradicated, that the Clergy are all paid by Government, and are highly paid, which is perfectly untrue, have generally neglected to perform the duty of supporting their own Pastors. The duty has been repeatedly urged upon them, and they have been told that unless the contribution of £50 a year were paid, they would be deprived of the services of a Clergyman; but the deprivation has hardly ever taken place. For it is not always easy to carry it into effect, without injuring the Missionary himself. To such an extent does this habit prevail, that I cannot find more than five or six Missions in which the sum promised is wholly paid: few indeed, in which it is paid punctually. This is a great evil, which it is more easy to lament than to cure.* The Bishop has no legal power to enforce payment; but if he had, of what service would it be to enforce the law against "voluntary," but reluctant subscribers? Once proceeded against, they would never subscribe again. We find ourselves then in this most unfortunate situation. The Society at home, and the English public, expect us to act on a system which ought to have been begun at first, but in enforcing which, one has to contend with the prejudices of mankind arrayed against it. The people have long been accustomed to see their Pastors paid for them: and the means of the country are less, at the very time when England expects us to do more. How we are to get out of the difficulty, or what will be the end of Imperial Legislation, no one can foresee; but it is clear that our English brethren must be patient with us. If the Society were at once to abandon its aid, I do not believe there are 12 Missions out of 40 which would support a Clergyman in common decency. It is a great mistake to suppose that only inactive, immoral, or personally unpopular Clergymen are not duly paid. Some of the most zealous Clergy in my Diocese have not been paid at all by the people whom they serve. And the non-payment seems to proceed on no fixed principle. In many cases, there is no layman who will take the trouble to collect the money. In other cases, there is no money to be collected. The parties live separated by long distances from

* The testimony of Bishop HENSHAW (of Rhode Island) shews that these evils are not confined to the members of a Church, which is partially endowed. His words are painfully true, and will be found in the Appendix.

each other, and are often "not at home" on such occasions. In some instances, the fault may lie with the Clergyman: but it certainly is not so in all. I am obliged reluctantly to confess, that if British connexion should fail us, I know not where to look but to God for help: for as to princes or people, "there is no help in them." How we should maintain even half the number of our Clergy, or Missions, I am sure I do not know. But the manner in which the services of zealous and faithful labourers are requited, is most disheartening. I could mention instances, recent instances; but I forbear. That however the people may see that the Society is in earnest in expecting them to do their duty, I have to announce to the Clergy, and through them to the laity, the following Resolutions adopted at a meeting of the Society, November 16, 1849:

1. That the salaries and allowances to be paid from the general funds of the society by virtue of any agreement made subsequently to the present date, be subject to revision every five years, and that the Society's engagements with any Missionary be terminated by the Society, at any period for reasons to be approved by the Bishop.

2. That the Missions be carefully classified according to the means which they possess of maintaining or contributing towards the maintenance of their own Clergymen, such classification to be reviewed from time to time, and that after the death or removal of any incumbent the Mission shall be either withdrawn from the Society's list, or be allowed an annual grant in proportion to the necessities of the Colony, on condition of the Congregation providing a Parsonage-house, and guaranteeing to the Missionary such a stipend as may fairly be required of them. The Society have also drawn up a form of guarantee to be signed by the Churchwardens and other inhabitants of the Mission.

Our Diocesan Church Society is clearly the only stay to which we can look at present. Propositions have been made in Canada, which are well worth considering, to pay the Clergy through a general fund placed in the hands of the Diocesan Society. This scheme would require, it seems to me, the parochial payments to be made in advance, to ensure its working well—otherwise the Society might be made bankrupt. There are however other means which might be adopted. 1st. The richer towns or neighbourhoods might undertake to provide for the spiritual wants of certain parishes, sending out Missionaries, licensed by the Bishop, at first to perform occasional services, and then providing permanent funds for resident Clergy. 2dly. The richer neighbourhoods might form, through the Church Society, an endowment

fund for the poorer Parishes. 3dly. The Clergy and poorer laity ought to call on the wealthy ship-owners, and proprietors of land and houses, to bequeath or give investments of land, or houses, or rent-charges, to the Church, in the town or parish with which they are connected, or to others. *No member of our Church has a right to derive property from land, or houses, or commerce, especially if he belong to a Mission which is now, or has been for a long time assisted by the Society, without taxing his property to support the Church.* For what are the glebes generally worth? In most cases, next to nothing. In a few cases £20 or £30 a year may be derived from them. In three or four cases, something more. I am aware that those who can be called wealthy are few, but whether they be few or many, they should set the example, and others would doubtless follow it according to their means. This would prevent the temporary ruin of the Church which would follow the abandonment of British connexion, or the withdrawal of the Society's grant: and it might without any difficulty be done.

There is another hindrance which it is right that those who live in England should understand, lest they should accuse us of doing next to nothing. So wretched has been the system of credit, that almost one-half of the country is in debt to the other half. And those whose property is not mortgaged, are so commonly in the habit of living to the utmost extent of their income, that a call to support the Church is almost as odious to them as the Stamp Act.

I may mention another difficulty. The emigrants for the last ten years have consisted far more of Roman Catholics, Presbyterians, and members of other religious persuasions, than of members of the Church of England. And if our numbers have been recruited, it has been chiefly from the poorer classes of Society, who have nothing to give. It should in justice be mentioned also, that within the last twelve years about 30 new Churches have been built, at an average expense of not less than £300, and 12 new parsonages erected, chiefly by the exertions of the people of this Province, for the grants made by the Diocesan Church Society are of course the fruit of their own exertions. While however I do justice to their liberality, wherever it displays itself, I am bound to admit, that a great deal has yet to be done, before the organization of our Missions can be said to be, in any sound sense, completed.

Having now then touched upon all the topics I proposed to your consideration at the outset, though I have by no means exhausted the subject, I will bring to a close this I fear too long address, which I

would have shortened, had any one of the subjects now brought before you seemed to me unnecessary. But I conclude with the higher duties with which I began.

MY BRETHREN OF THE LAITY,

Though this address has been directed, as is usual, chiefly to the Clergy, yet it by no means indirectly bears upon your own interests. Far be it from us to advocate, or seek to establish any claims which the word of God does not warrant, and which the formularies of our Church do not convey to the Ministers of His word. We not only admit, but we rejoice to know, that you are, with ourselves, the Church. But as its members, the doctrines intrusted to our care are intrusted also to yours; the duties which we are called on to fulfil, are in many respects your duties also.

If it be our part to defend the doctrines of the Christian Religion as embodied in our formularies, you also are bound to take care, that your own spiritual heritage should be transmitted to your children's children, undiminished and uncorrupted. If you require, and justly require, that your Pastors should be men of knowledge, piety, sufficient learning, and godly zeal, it is your duty to strengthen them by your love, by the holiness of your lives, by communicating with them in holy offices, and by your temporal contributions. More especially you are bound never to profess support which you are not prepared to yield, never to weaken our hands by chilling lukewarmness, or factious opposition.

We thank God for the assistance we receive from you: we bless God that there are those among you whose "love groweth exceedingly," and whose charity towards us and each other aboundeth. We beseech you, pray for us; daily, constantly, unceasingly. If you believe us right, pray for us: if you think us wrong, pray for us. Nay, if you differ with any of us wholly, we say to you, as the warrior of old, Strike us, but hear us. And we say, what he could not, In Christ's name, Pray for us.

MY BRETHREN OF THE CLERGY,

1. Since we last met, three of our small number have been summoned to the tribunal of God. Before we meet at the next Visitation, may not the word "Return" again go forth? Surely each one should ask himself with trembling, "Lord, is it I?" Let us live, my Brethren, as those who tread the threshold of the eternal world, who already hear

the voice, and almost behold the fearful countenance of the Son of Man. Let all levity, indolence, secularity, animosity, be put away from us. We have each of us an awful account to give. "We must die alone."

2. Let us beware of "the sin that so easily besetteth us" in this time ; a vain desire of popularity at the expense of truth. Worldly politicians, and time-serving lovers of expediency, are calling on all men every where to give up the distinct principles of the Bible, of the Primitive Church, and of the Prayer-book, and to take refuge in a hollow unreal peace, the peace not of Christ, but of the world. With such men we cannot be popular, if we be true. We can no more serve truth and error, than we can serve God and Mammon. Let us be true : true to God, true to conscience, true to the Bible, true to the Prayer-book, true to our flocks. Against whom will the future witness of the flock be more terrible, than against the Pastor, who, to please them, has betrayed them ?

3. Yet let us contend for the truth as if we spoke in the immediate presence of our Lord ; I should rather say, as knowing that we speak in His presence. Let our words be earnest, reverent, guarded, and charitable. If human infirmity betray us into passion, let us repent, and "acknowledge our faults one to another, and pray one for another : " let us not quarrel about trifles, and these trifles the base things of the world.

4. Let us be more diligent in praying, visiting, reading, preaching, catechising, in reforming our lives, and amending our tempers. If I am spared to meet you here again, if you are spared to meet with me, may we all be found better prepared to meet our Judge than we are now.

Finally, I desire forgiveness at your hands for all the faults I may have committed towards you. Amidst the diversities of feeling and trying tempers of different persons, it is impossible not to commit some faults, but I hope they are not unpardonable. My desire is to see you holy, united, and faithful : my aim has been, God and yourselves being witnesses, to raise the standard, not to lower it, to make you, with myself, such as will stand the touchstone of truth, the verdict of posterity, and the judgment of God. But, I entreat you, work with me. You will all do more good with the Bishop, than you can do without him.

And may the God of grace and peace "grant unto you all strength and power to perform these things, that He may accomplish His work which He hath begun in you, that, at the day of judgment, your souls,

and all the souls of His elect, departed out of this life, we with them, and they with us, may fully receive His Promises, and be made perfect altogether," through the glorious resurrection of Jesus Christ our Lord.—AMEN.

APPENDIX.

No. 1.

FROM BISHOP HENSHAW'S DISCOURSE

Before the Society for the relief of the Widows and Orphans of deceased Clergymen, Boston.

How is it in this fair, favoured, prosperous land of our habitation? With the exception of a few parishes in our large cities and towns which enable a clergyman to live respectably, the salaries are so small as scarcely to supply the comforts of life, with the practice of rigid economy. Five hundred dollars per annum would be a very large average of the salaries received by the Ministers of Christ. In certain parishes, and they not among the least prosperous or wealthy, unmarried ministers and cheap ones are inquired for and sought after as especial favourites. They seem to act upon the principle that the maximum of benefit to be derived from gospel ministrations will be obtained most surely by securing the minimum of cost. I could point you to many a man of learning and talent, devoting his life to zealous labours for the benefit of a parish, which compels him to live on a sum scarcely equal to the interest of the money expended on his education. People expect their clergymen and families to dress in costly fabrics, upon means which will only procure the cheapest; to appear like gentlemen, with the income of the lowest commoners; to live genteelly and exercise free charity and hospitality, while furnished with ability to procure no more than the common necessaries of life. They need no earnest exhortations to abstinence and self-denial, for necessity is laid upon them to practise those virtues. Special care is taken to prevent their luxuriating in the pleasures or indulging in the vanities of the world. We stop not to inquire whether the benefit of their example in this respect would not be more salutary if it were less compulsory.

Compare the condition of those in the sacred office with that of others engaged in secular professions and pursuits. The faithful Minister of Christ, in the elevated unearthly character of his calling, in witnessing the conversion of sinners and the edification of the Church through his humble instrumentality, in the thanks of the sick and afflicted comforted by his counsels, in the blessings of the poor relieved by his bounty, in the love of children and youth, whom he has trained in the knowledge of Christ, in the rich experience of the Redeemer's grace strengthening him in his duties and consoling him in his trials, and in the bright hope of that crown of righteousness promised to the faithful steward—has treasures which all the wealth of earth could never purchase, and joys in comparison with which all the pleasures of time and sense are insipid and worthless. His duties are with the spiritual world, and thence he derives his joy. He labours for eternal results, and looks to Eternity for his reward. But if in this life only he had hope, he would be of all men most miserable. The Merchant, by his enterprise in traffic and commerce—the Manufacturer, by his industrial efforts, may amass thousands, and sometimes hundreds of thousands, as an inheritance for those who come after him; the Advocate at the bar, the Practitioner of the healing art, the Mechanic and the Farmer, not content with providing for his household while living, aims to leave them some patrimony at death. But from all ordinary sources of accumulation the Clergyman is cut off. They are to him prohibited by the vows which bind him to the Altar. If he embarks in speculation, or, without necessity, resorts to any secular pursuit for gain, he stains the robe of his profession, and is properly assigned to a rank in the band of Iscariot. Without claiming for the members of the sacred profession any extraordinary amount of intellectual power and cultivation, we may at

least assert their equality in this respect with men of other professions; and therefore if they had chosen to engage in secular pursuits, they might have achieved an equal amount of temporal success. But, voluntarily relinquishing all the attractions of wealth, they have devoted themselves to a calling which promises nothing more than a bare competency for themselves, accompanied with the almost certain prospect of destitution for the dependents who may survive them. Hence results the necessity of such Associations as the present.

No. 2.

PRAYERS FOR A CHURCH-CHOIR.

O "THOU that inhabitest the praises of Israel," who, by thy servant David, hast taught us "to sing and give praise with the best member that we have," yea to "praise Thee and Thy faithfulness, playing upon an instrument of music;" accept, we beseech Thee, our unworthy services, through Jesus Christ our Saviour. AMEN.

GIVE us grace, O Lord, to behave ourselves in Thy Courts with great reverence and humility, both of body and mind; that coming to Thy Sanctuary with clean hands and pure hearts, we may offer unto Thee "the fruit of our lips, giving thanks to Thy Name," through Christ our Lord. AMEN.

KEEP far from us, O searcher of all hearts, vain and wandering thoughts; enable us to avoid all conceit of our own skill, jealousy of others, and slothfulness in our duty, and may we rest content with the good and pleasant work of evermore praising Thee. AMEN.

O MAKER of all things, whose voice is the harmony of the world, unto whom the Heavenly Choir, "as the sound of many waters," continually do cry; vouchsafe to unite us to that holy company; teach us to follow their obedience and order, to praise Thee "with the spirit and with the understanding," and to glorify thee by our lives; and do Thou, O Lord, bring Thy banished ones home to Thy Eternal Temple, to sing glad hallelujahs world without end. AMEN and AMEN.

PRESENTED TO THE CLERGY ON ST. BARNABAS DAY.—1850.

No. 3.

A SERVICE FOR THE INDUCTION OF MINISTERS TO THEIR CURES, IN THE DIOCESE OF FREDERICTON.

PROPER PSALMS —122, 132, 133.

1st LESSON.—Ezekiel 33, to end of verse 9.

2d LESSON.—St. Luke 10, to end of verse 16.

GOSPEL FOR THE DAY.—John 10, to verse 19.

EPISTLE.—1st Thessalonians, 2d chapter, to end of verse 13.

COLLECT FOR THE DAY.—O Eternal God, the giver of all good gifts, who of Thy Divine Providence hast ordained divers orders in Thy Church, give Thy grace, we beseech Thee, to this Thy servant, to whom the charge of this Parish is committed, and so replenish him with the truth of Thy doctrine, and endue him with innocence of life, that he may faithfully serve before Thee to the glory of Thy great name, and the benefit of Thy Holy Church, through Jesus Christ our Lord.

Collect in the Communion Service before the Gospel, is to be the Collect for St. Simon and St. Jude's Day, and also that for All Saints' Day.

A Sermon may be preached by the Minister now instituted, or by some other Clergyman.

After the Lord's Supper is celebrated, immediately before the Benediction, the instituted Minister shall, kneeling at the Altar, say as follows:—

O most glorious Lord God, I acknowledge that I am unworthy that I should serve under Thy roof: yet be graciously pleased to accept the dedication of myself to Thy service in this Parish, and to prosper all my undertakings. Fill me with an awful dread of Thy Divine Majesty, and with a deep sense of my unworthiness: that approaching Thy Sanctuary with lowliness and devotion, with clean thoughts and a pure heart, I may always perform a service acceptable to Thee, through Jesus Christ our Lord. AMEN.

Enable me, O Lord, both by my life and doctrine, to set forth Thy holy word, and rightly and duly to administer Thy Holy Sacraments. And to all Thy people give Thy Heavenly grace: and especially to those who are here placed under my Ministry, that, with meek heart, and due reverence, they may hear and receive Thy holy word, and that they, and all who profess and call themselves Christians, may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life, and may be numbered with Thy Saints in Glory Everlasting. AMEN.

The Minister instituted shall, if the Bishop be not present, pronounce the Benediction.

After induction, the Minister instituted is, on some following Sunday, as soon as may be, to read the Thirty-Nine Articles publicly in the Church, and declare his unfeigned assent and consent to all that is contained in them, and in the Book of Common Prayer.

A certificate of this having been done, is to be sent to the Bishop.

PREPARATIONS FOR THE CONSECRATION OF A CHURCH, CHAPEL, OR BURIAL GROUND.

THE ground should be conveyed in fee to the Church Corporation, if there be a Corporation, or to the Lord Bishop of Fredericton and his successors, or to the Lord Bishop aforesaid and his successors, *in trust* to convey to the Church Corporation, when a Corporation shall have been established. The Deed of Conveyance, duly signed, sealed, and attested, (having been also recorded) should be ready for the Bishop on the day of Consecration. The Church should be finished, and the Church-yard should be securely fenced.

A Surplice should be provided for the Clergyman.

A decent Font (of stone, if possible), and a Chalice and Paten for the Holy Communion (of silver, if possible), should also be provided.

The seats should not be sold.

There should be no debt on the Church; at least, none which may not be discharged by a collection on the day of Consecration.

June, 1850.

No. 4.

Since the Charge was written, I have lighted on a Report of the S. P. G. for 1741, which contains Rules so excellent in themselves, and bearing so strongly on several matters to which I have called the attention of the Clergy, that I make no apology for re-printing them. The year 1741, it may be recollected, belongs to that period, when, if we are to believe the Cry of the nineteenth century, every body was fast asleep; and no care was taken to promote vital and spiritual religion. *Yet the rules of devotion and holy living, at this dismal period, are stricter than those by which we usually live. And there is no work of piety which we perform, which is omitted in these directions.*

To show how minute and particular the Governors of the Society were at

that time, I add, that the same Report contains forms of prayer for all Charity Schools, for the master and scholar, for every child at home, morning and evening, for every child, when they first come into their seats at Church, and before they leave their seats, and before meat. The same Report also contains the Missionaries' Library of near 200 volumes, which is, I perceive, more full and more learned than any ordinary Missionary would think of possessing at the present day. In it are contained the works of Beveridge, Bull, Bennett, Barrow, Bingham, Cave, Grabe, Hammond, part of Bishop Hall, Nichol, Patrick, Pearson, Stillingfleet, Taylor, Wheatley, Wall, Waterland.

In the books allowed for Churches, besides the Bible, Chronology and Common Prayer, and Homilies, is Sparrow's collection of Canons. We need not be ashamed of our fore-fathers' Rules, our only fear should be, lest we should not live up to them.

First, with respect to themselves.

I. That they always keep in their view the great design of their undertaking, viz: to promote the glory of Almighty God, and the salvation of men, by propagating the Gospel of our Lord and Saviour.

II. That they often consider the qualifications requisite for those, who would effectually promote this design, viz. a sound knowledge and hearty belief of the christian religion; an Apostolical zeal, tempered with prudence, humility, meekness and patience; a fervent charity towards the souls of men; and finally, that temperance, fortitude, and constancy, which become good soldiers of Jesus Christ.

III. That in order to the obtaining and preserving the said qualifications they do very frequently in their retirements offer up fervent prayers to Almighty God for his direction and assistance; converse much with the Holy Scriptures; seriously reflect upon their Ordination Vows; and consider the account which they are to render to the great Shepherd and Bishop of our souls at the last day.

IV. That they acquaint themselves thoroughly with the doctrine of the Church of England, as contained in the Articles and Homilies; its worship and discipline, and rules for behaviour of the Clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

V. That they endeavour to make themselves masters in those controversies, which are necessary to be understood, in order to the preserving their flock from the attempts of such gainsayers as are mixt among them.

VI. That in their outward behaviour they be circumspect and unblameable, giving no offence either in word or deed; that their ordinary discourse be grave and edifying; their apparel decent and proper for Clergymen; and that in their whole conversation they be instances and patterns of the christian life.

VII. That they do not board in, or frequent public-houses, or lodge in families of evil fame; that they wholly abstain from gaming and all vain pastimes; and converse not familiarly with lewd or profane persons, otherwise than in order to reprove, admonish, and reclaim them.

VIII. That in whatsoever family they shall lodge, they persuade them to join with them in daily prayer morning and evening.

IX. That they be not nice about meats or drinks, nor immoderately careful about their entertainment in the places where they shall sojourn; but contented with what health requires, and the place easily affords.

X. That as they be frugal, in opposition to luxury; so they avoid all appearance of covetousness, and recommend themselves according to their abilities, by the prudent exercise of liberality and charity.

XI. That they take special care to give no offence to the Civil Government, by intermeddling in affairs not relating to their own calling and function.

XII. That avoiding all names of distinction, they endeavour to preserve a

Christian agreement and union one with another, as a body of Brethren of one and the same Church, united under the Superior Episcopal Order, and all engaged in the same great design of propagating the Gospel; and to this end, keeping up a brotherly correspondence, by meeting together at certain times, as shall be most convenient, for mutual advice and assistance.

Secondly, with respect to their Parochial Cure.

I. That they conscientiously observe the rules of our Liturgy, in the performance of all the offices of their Ministry.

II. That besides the stated service appointed for Sundays and holy-days, they do, as far as they shall find it practicable, publicly read the daily morning and evening Service, and decline no fair opportunity of preaching to such as may be occasionally met together from remote and distant parts.

III. That they perform every part of Divine Service with that seriousness and decency, that may recommend their ministrations to their flock, and excite a spirit of devotion in them.

IV. That the chief subjects of their Sermons be the great fundamental principles of Christianity, and the duties of a sober, righteous, and godly life, as resulting from those principles.

V. That they particularly preach against those vices, which they shall observe to be most predominant in the places of their residence.

VI. That they carefully instruct the people concerning the nature and use of the Sacraments of Baptism and the Lord's Supper, as the peculiar Institutions of Christ, pledges of Communion with Him, and means of deriving Grace from Him.

VII. That they duly consider the qualifications of those adult persons, to whom they administer Baptism; and of those likewise whom they admit to the Lord's Supper; according to the directions of the Rubricks in our Liturgy.

VIII. That they take a special care to lay a good foundation for all their other ministrations, by catechising those under their care, whether children, or other ignorant persons, explaining the Catechism to them in the most easy and familiar manner.

IX. That in their instructing *Heathens* and *Infidels*, they begin with the principles of natural religion, appealing to their reason and conscience; and thence proceed to shew them the necessity of Revelation, and the certainty of that contained in the Holy Scriptures, by the plain and most obvious arguments.

X. That they frequently visit their respective Parishioners; those of our own Communion, to keep them steady in the profession and practice of religion, as taught in the Church of England; those that oppose us, or dissent from us, to convince and reclaim them with a spirit of meekness and gentleness.

XI. That those, whose Parishes shall be of large extent, shall, as they have opportunity and convenience, officiate in the several parts thereof, so that all the inhabitants may by turns partake of their ministrations; and that such as shall be appointed to officiate in several places, shall reside sometimes at one, sometimes at another, of those places, as the necessities of the people shall require.

XII. That they shall, to the best of their judgments, distribute those small Tracts given by the Society for that purpose, amongst such of their Parishioners as shall want them most, and appear likely to make the best use of them; and that such useful books, of which they have not a sufficient number to give, they be ready to lend to those who will be most careful in reading and restoring them.

XIII. That they encourage the setting up of Schools for the teaching of children; and particularly by the widows of such Clergymen as shall die in those Countries, if they be found capable of that employment.

XIV. That each of them keep a register of his Parishioners names, profession of Religion, Baptism, &c., according to the Scheme annexed, No. I, for his own satisfaction, and the benefit of the people



